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1618

MASTER BEZAES SERMONS VPON THE THREE FIRST CHAPTERS OF THE CANTICLE OF CANTICLES:

WHEREIN ARE HANDLED THE CHIEFEST POINTS OF RELIGION *CONTROVERSED AND DEBATED BETWEENE VS AND THE ADVERSARIE AT THIS DAY*, ESPECIALLY TOVCHING *THE TRVE IESVS CHRIST AND* THE TRVE CHVRCH, AND THE CERTAINE & INFALLIBLE MARKS BOTH OF THE ONE AND OF THE OTHER.

TRANSLATED OVT OF FRENCH INTO ENGLISH BY Iohn Harmar, HER HIGHNES *PROFESSOR IN THE GREEKE TOVNG* IN THE VNIVERSITIE OF OXFORD, AND FELOWE OF THE NEWE COLLEGE THERE.

AT OXFORD,
PRINTED BY Ioseph Barnes, AND ARE *TO BE SOVLD IN PAVLS CHVRCH-*YARD AT THE TYGERS HEAD, 1587.

AT OXFORD.

TO THE RIGHT EXCELLENT AND HO-

norable Lord, the Lord Robert Dudley, Earle of Leceſter,
Baron of Denbigh, knight of the moſt noble order of the garter,
Maſter of the Queenes Maieſties horſe, and one of her
graces moſt Honorable priuy Counſell, Iohn Harmar
wiſheth all godly felicitie, continuaunce of
health, encreaſe of Honor, & graces
eternall.

WAS REQVESTED, RIGHT HOnorable, by manie of my friends, to emploie the time of this laſt vacation of mine from my publique readinges in the Vniuerſitie, in the tranſlating of Maſter Bezaes Sermons vpon the Canticle of Canticles, which I had a little before receaued from the Francfurt Mart in French, into our vulgare and Mother tongue. The deſire I had of aduancing and promoting the glorie of God, which is then eſpecially encreaſed and farthered, when his word, the mirrour of his wil, is no longer a ſealed booke vnto the ſimple and ignorant, but a volume laid open in clear and capital letters, that he that runneth may read it: enforced mee principally to vndertake vpon my preſent leaſure, this more painful, then happilie thankful work of tranſlating.

Wherein, for the vtility and profite of manie, as wel the learned as the vnlettered who haue not the vnderſtanding of the French tongue, I did the more willingly emploie both my leaſure and my paine, becauſe I would haue ſomewhat to preſent your Lordſhippe withal for a token and monument of my thankful duety, and dutifull thankfulneſſe, vpon ſo manie, ſo memorable, ſo vtterly vndeſerued benefits of your Honor, not ſo much collated, as congeſted, & heaped from time to time vpon me. For extend I the cogitation of my mind to the fartheſt part of my infancy and childhoode, and drawe it foorth as in a continuall and euen threed vnto this preſent time, what part of my age hath not beene honored with the patronage of your Lordſhips fauor and goodwil towardes me? The ground and foundation of my firſt ſtudies laid in Wincheſter by your honours onely meanes, in obtaining her highneſſe letters for my preferment vnto that ſchoole; the rearing of the farther frame of them in this Colledge, wherein placed by your Lordſhips fauor, I yet continu; my time ſpent to my great deſire & contentment in the parts beyond the Seas by your Honours interceſſion; my roome and degree I doe nowe enioie in the Vniuerſitie beeing one of her Maieſties publique profeſſors, purchaſed by your Lordſhips fauourable mediation, doe euerie of them in particular deſerue a volume of acknow-

ledgements in al thankfulnes and humble deuotion towards your honour. And therefore, that I might not seeme vnmindful of your Lordships gratious respect and fauour towards me, or drowne so manie benefites receaued in the flud of forgetfulnes and vtter obliuion, I was bould to aduenture the deliuerie of these my simple labours in this so smal a woorke of translation vnto your Honors patronage.

What common profit & emolument the worke it selfe maie bring vnto the Church of God among vs, maie be easily esteemed of them, who shall aright consider both the argument it selfe deduced in this present treatise, as likewise the autor whose deduction and exposition it is, and lastlie both the manner hee hath vsed in the handling thereof, and the principall end whereunto he hath directed it.

The Argument therefore or subiect thereof, I meane the Canticle it selfe, entituled by an eminency of speach, the Song of Songes, that is the onely Song as it were in the holy Scripture, and of the most heauenliest & excellentest ditty, concluded in termes and phrases of speach altogether enigmaticall and allegoricall, and containing the great mysterie as the Apostle calleth it of our saluation, the mystical coniunction of Christ with the faithfull his members, and the whole order of the spirituall fiaunsailes and marriadge match it pleaseth Christ to contract with his Church, beeing alwaies reputed so darke and obscure, so hard and difficult, that many aswell of the auncient as of the later Church haue thought this arme of the maine Ocean of holy scriptures, the waters of life, fitter for the Elephant to swimme, then for the Lambe to wade in: that is, according to the phrase of the Apostle, rather strong meate for such as are growen vnto a perfect man in Iesus Christ, then milke for such as are still babes and infants in vnderstanding: it can not be denied but that the sound interpretation thereof according vnto the sense & meaning of the holy Ghost, the vniformitie and consent of other scriptures, the proportion and analogie of christian faith, must needes bee profitable and auaileable to the edification of the Church of God, the congregation of saintes. For what admirable comfort, & consolation vtterly incomprehensible, the reading of this part of Scripture may bring euery Christian, what peace and tranquillity it may breede in the afflicted minde and conscience, what incomparable ioy it may worke in the harts of the beleeuing, it is easie to consider by the spouse her selfe in this place representing not onely the whole but euery part & member of the Church of God. My beloued, saith she, is mine, and I am his. Loe the ground of our holy assuraunce of the fauour and loue of God towardes vs. The which words making and plighting in most formal sort a reciprocall donation of the Bride to her Bridegroome, of Christ to his Church, serueth as it were for the burden of this holy & sacred nuptial song. Now this ground being of it selfe so comfortable and so plaine, deduced thoroughout by the way of mutuall speach in many darke and allegoricall termes and similitudes, implyeth a singular degree of consolation in the rest being soundly and perfectly vnderstoode.

And

And albeit many haue trauailed in the exposition of this most comfortable part of holy scripture, among whom some of our own countrymen haue well deserued of the Church of God for their painfull labours in this behalfe, notwithstanding if I be not deceaued with the loue and affection I beare the authour, in whose translation I haue laboured (a man to bee embraced and loued of all who loue the Lord & embrace his truth, but in particular to bee honoured and reuerenced of my selfe, who found him no lesse then a father vnto me in curtesie & good will, when I liued as a stranger in Geneua, and enioyed the benefite of hearing of him in lectures and sermons) there is none that hath so plainely, so perfitely, so distinctly sette downe and expounded it, as hee hath done. Wherein let Mounsier Genebrard himselfe be iudge, whether Master Beza vnderstand this Canticle or no, and leaue to accuse with such shameleſſe impudencie his ignorance and impietie.

Nowe for the profite and benefite of the Church of God in common, how could it be more plainly and familiarly, more largely and plentifully, more distinctly and particularly handled, then by this way which he tooke for the behoofe of his particular flocke and charge, the people of Geneua, to expound the whole Canticle by particular sermons, and so to drawe from thence for instruction and doctrine, rebuking and reproouing, warning and exhortation, comforting and consolation, what ground and preceptes soeuer might be offered? VVhich howe aptly and fitly it is done by Master Beza in these sermons, there is no man so ignoraunt which in reading shall not perceiue: especially obseruing those speciall notes which containe the summe of all that which in the sermons following he hath particularly deduced and handled, euery section aunswering by the like figure vnto that which is premitted in those summary contentes, which may serue both in steede of marginal notes, and an exact table vnto the whole worke. And in these who so list may summarily and shortly see in what sort the Authors whole discourses are framed and directed, according vnto the naturall importance of the text it selfe, against the aduersarie.

And this is it whereat principally Master Beza hath in these sermons of his aimed, namely, to the conuincing of the aduersary in the chiefest & most fundamentall pointes controuersed betweene the Papistes & vs, and especially touching the principall points concerning the true Iesus Christ (for there are false Christes gone out into the world, and many say, here is Christ, and there is Christ, but beleeue them not) and the true Church (for there is a false Catholique Church too, resembling the true onely in name) and the certaine and infallible markes both of the one and the other, which are the questions especially debated betweene our aduersaries and vs at this day. As in deede this is the principall ende and scope which Salomon himselfe respected in this song of his, namely, to paint forth vnto vs in most liuely coloures, aswell the true and essentiall qualities of this Bridegrome, as also the natiue and liuely portraite of this spouse, which is his Church. And therefore fiue of the sermons of this volume, which goe

no farther then the thirde Chapter of the Canticles (for the reſt Maſter Beza hath promiſed if God wil hereafter, and my ſelfe by the aſſiſtance of the ſame God will according to my leaſure performe the tranſlation of them when I ſhall receiue them) concerning the deſcription of Salomons Coche, and the crowning of him with a crowne by his mother in the day of his eſpouſailes, are wholy touching the vſurped tiranny of the Church of Rome ouer all Chriſtendome, and the falſification, which the heade thereof, who nameth himſelfe the Lieutenaunt generall in earth vnto this king which is here crowned, vſeth, in all the ordinaunces and lawes of God. And firſt in the law morall, throughout euery commandement, firſt, ſecond, third, fourth, fift, ſixt, ſeuenth, eight, ninth, and tenth: and then in the law ceremoniall, thirdly in confounding the law with the Goſpell, and cauſing men, to ſeeke after their ſaluation in that which indireth and condemneth them, ſhewing and prouing after this howe Chriſt is degraded from all his eſtates & offices by this Apoſtaticall See. And firſt of his dignity royall, then his ſtate propheticall, thirdly his Prieſthood. The ſame both touching theſe and other points debated betweene the Papiſtes and vs, is likewiſe performed throughout his whole ſermons, that the diligent reading of them may furniſh euery one of the ſimpler and ignoraunt ſort, with ſtore of weapons defenſiue & offenſiue againſt the aduerſarie.

Some fewe thinges, beeing perſonal matters, I muſt confeſſe vnto your Lordſhip, I haue omitted in the printed tranſlation, which are pointed vnto by a little ſtar, that who ſo liſt to ſee them maie by that meanes conſult the autor himſelfe. I thought it for my owne part not conuenient, as many good men alſo with me, to hinder the Church of ſo great a commoditie, as I doubt not this woorke will bring it, by occaſioning anie offence through ſome few wordes which might happily breede ſome grieuance And herein as I doubt not, but the autor himſelfe, for his loue towards me, wil pardon me: ſo I hope al the godly wil hold me excuſed.

It remaineth I beſeech your Lordſhip in all dutie and humility fauourablie to accept of this ſimple preſent of mine, no requital or recompence of your Honors bountie and liberality alwaies exhibited vnto me, but a teſtimonie and ſignification of my grateful and thankful mind moſt affectionatelie deuoted vnto al ſeruiceable duty towardes your honour.

THE Lord of Lords and God almighty, guide you euer, and direct you in al your honourable actions with his holie ſpirite, and continue you long in al honour vnto his honour: for the welfare of his Church, the benefite of our common Weale, the patronage of our Vniuerſitie, the ioy of all ſuch as pray for your Lordſhips health and proſperity. Amen.

¶THE ARGVMENT OF THE XLV. Psalme, seruing for an Argument and preface or abridgement of this booke of the Canticle of Canticles or song of songes of Salomon.

THis Psalme as the whole booke of the Canticle of Canticles is to bee taken and altogether to be vnderstood in a Spirituall sense: and therefore there is no appearance or shewe of reason to take it as some haue done, for a marriadge song of Salomon and Pharoes daughter. For besides, that the title which is in Hebrewe ouer many of the Psalmes woulde haue made some mention touching this point, wee see howe this marriadge is condemned, and that worthily by the holy ghost, 1. Kings. 11. so farre it is from all reason to take that alliaunce & marriage of his to haue bin a figure of so holy & sacred a one as that is which is proposed vnto vs in this Psal. We haue therefore in this psalme an excellent and most diuine treatie touching the most strait and Spirituall bonde and alliaunce which is betweene Iesus Christ and his Church, euery point thereof being prosecuted and continued vnder such formes and phrases of speach as are customarily vsed in the treaty of the conditions of a naturall marriadge betweene such persons as are of an high degree and qualitie: as the Prophets also haue in many places retained the very same termes of Bridegrome and spouse and of marriadge speaking of Iesus Christ and of his Church, as the Apostle hath likewise vsed the same, namely, Rom. 7. 2. & 2. Cor. 11. and Ephs. 5.

We are therefore to note in the first place that as in the matter of mariadge the fiansailes or betrothings are first solemnized & then afterward the marriadge, so Christ also as the bridegrome of the Church ought to bee in some sort considered after two diuerse manners, first according vnto his infirmitie, which may bee compared vnto the fiansailes: and secondly according vnto his glory which he obtained after his resurrection, beeing nowe the true husband of his Church, repleniſhed himselfe with glory, though shee bee yet remayning in part vpon earth.

Now

Now as touching this pſalme Chriſt is therein propoſed vnto vs, as being alreadie in his glory, and as he who hath begonne alreadie to accompliſh in deede this holy marriadge with his Church.

Chriſt therefore as huſband is this true king of his Church, ſo perſite in reſpect of himſelfe in all beautie, that there is nothing wanting, verſ. 2. As touching the good grace he hath to winne all heartes vnto himſelfe, and euen to chaunge and turn them altogether, the ſame alſo appeareth in the preaching of the goſpell accompanied with a vertue & power of the ſpirite which cannot be expreſſed. Himſelfe in aſmuch as hee hath taken vpon him the nature of man, hath receiued in the ſame nature the ſpirite of God without meaſure, in ſuch aboundaunt wiſe that he powred it as it were ouer in all his ſaintes.

He is girded alſo with a ſword, and that not in ſhewe onely without effect, but which he draweth and vnſheatheth in deede, namely then when he maketh his worde to pearce vnto the diuiding of the ſoule & of the ſpirite: verſ. 3.

He is beſides deſcribed to bee furniſhed and prouided with arrowes with which he ſhooteth thorough & transpearceth all his enemies, ver. 5. which maketh alſo that al praiſe ought principally & ſouerainly to be yeelded vnto him, who ſheweth himſelfe of ſo ready and mighty a power that hee is able to ſuccour and defende ſuch as are his, & to breake in ſunder and ouerthrow the ſtrength of ſuch as rebell againſt him. ver. 5. To this purpoſe he is introduced as being trained in his chariot by theſe three horſes, Truth, Meekenes, and Righteouſnes, which are conducted by the word as by him that guideth this Chariot, verſ. 4.

Nowe to declare at large the ſenſe and meaning of euery of theſe things here propoſed, it would require a great volume. Notwithſtanding we may as it were by the way obſerue ſomewhat out of them, if we make a compariſon on the contrarie ſide of the traine they kepe, and on what chariot they cauſe themſelues to be carried, I meane the kinges & Princes who ſerue that maſter which is oppoſed altogether vnto this head of the Church, in whoſe whole furniture and proviſion is nothing but Ambition, Pride, Inſolencie, Cruelty, Diſſolution, with an horrible trapling vnder & oppreſſing of them which are their ſubiects. We muſt alſo diligently note that which is added, that albeit the worlde will not accept this moſt iuſt and moſt milde gouernement of his, that notwithſtanding

standing this so iust a king gouerneth alwaies most happily, & that the more men oppose and set themselues against him, the more hee maketh his power to appeare, whether it be in that so iust and assured defence which hee causeth those who are his to feele, or whether he strike his enemies within vnto death by a most diuine power, namely when hee casteth them into a reprobate sense to make them-selues the instruments of their own ruine & destruction. Now albeit these things come to passe euery day, inasmuch as this good king doth alwaies defend all his elect, to the end that none of them perish, & inasmuch as he doth vengeance vpon their enemies according as it pleaseth him to shewe the markes thereof: notwithstanding this appeared most expreslie in the first beginning of this marriage, as it seemeth to be here in some sort touched, when he shewed such vengeaunce on that vngrateful synagogue of the Iewes obstinatly persevering in her incredulity, in which she continueth vnto this daie, reseruing notwithstanding the remnaunt of his elect according vnto his expresse mercy which he promised vnto the race of Abraham, howe rebellious so euer it doth shew it selfe.

Now after this king hath obtained such a victorie, hee is here seated on his seat of Iustice and Righteousnesse, which is called eternal and euerlasting, ver. 6. to giue vs to vnderstand that it is not of this woorld, and that not onely because that Iustice establisheth the seat of the king in this world, as it is written, Prou. 27.28. *but especially because here the question is of a king who is together both true God eternal, and true Son of Dauid according vnto the flesh, vnto whom also in asmuch as he is man is giuen all power both in heauen and in earth, beeing exalted aboue euerie name, as this place is alleaged,* Heb. 1.8. *in so much that the Church hath no more manie kinges, then one woman can haue manie husbandes: neither is he whom she hath for her husband so God, that he is not also man, seeing otherwise the marriage would not agree betweene him & the Church which is gathered from among men: as neither is hee man in such sort, that hee is not God too, because that otherwise the Church should not haue an head and husband mighty enough to defend her.*

Afterwarde is declared the most righteous gouernment of this goodlie kingdome, to wit, of the Church, ver. 7. for there is no kingdome but the Church which is gouerned by the true rule of a most iust and

moderate discretion, bee it in publucke charges or in priuate duties and particular charges, because it is in it properlie that the Spirite of God doth raign, which ordereth & directeth indeed the senses, & gouerneth the affections of the true faithful & beleeuing. And the reason of this point which is added is of great waight, namely, because that this king of the Church both in respect of his person as also of his office, is annointed aboue his companions, that is to saie, we must set him by himselfe in another order & degree then other kings are. For euen in the most excellent kings, yea in Dauid himselfe there haue beene many defects and imperfections, but in such a king as this is there is nothing but all perfection.

As for that which is added of the most exquisite robes and vestiments of this king, vers. 8. this is referred partly vnto that proper voice which the father caused to be heard when he was baptized, saying, This is my welbeloued Sonne in whom I am well pleased: by which voice is giuen vs to vnderstand the ful and perfect reconciliation with the father by that most sweet odor aswel of the integrity and righteousnesse resiant in the parson of Christ our Immanuel, as also his obedience vnto death euen the death of the crosse. These same vestiments also and robes of his are referred vnto that which the Apostle saith, 2. Cor. 2. 15. we are the sweet odor of Christ as of him who hath beene made vnto vs Wisdome, Righteousnes, and Sanctification, & Redemption, 1. Cor. 1. 30. which blessings hee powreth downe vpon vs from those pallaces of Iuory, which are those heauenly places where hee is seated, and from whence hee looketh vpon vs, and from whence also he causeth these blessings & graces of his, to flow downe vpon vs, yea his owne selfe (as we may so say) after a spiritual maner & fashiō, & such as is vtterly incōprehensible vnto vs.

This king and Bridegrome being thus described vnto vs, the condition and estate of the Church his Spouse, and of their whole marriage is most amply set downe and handled vers. 9. Nowe in the discourse and handling heereof there are adioyned vnto the Israelites and faithfull Iewes which properly represent this Spouse, certaine others which are the kinges Daughters also to be her companions: all which notwithstanding appertaining but to one husband represent vnto vs by this meanes the person of one onely Church truely Catholicke, that is to saie vniuersal, but yet in such sort that they are as it were placed after this princi-

pall

pal Spouse of the people of Israel: because the first right appertaineth first of al vnto the holie Prophets & Apostles of the nation of the Iewes and to al the other which the Apostle calleth the natural braunches, by whose ministerie also we haue been led and conducted into the chamber of this king, with whose gold and glittering shining we are made bright and shining. Wee are farther to note touching the ornamentes of these Queens which are the body of the Church, that it is not said that they tooke them out of their own cabinets and ward-robes, but they receiued thē of the king himselfe, to the end it should be acknowledged that whatsoeuer is faire & goodly proceedeth not, as it is most true, but from his mere grace & fauor who hath couered our pouerty & nakednes. Wherupon it foloweth that she ought properly to be held & taken for the true Catholicke Church whom wee see to come foorth in this place with her companions in al humilitie with that rich crowne of the onely righteousnes of Christ her king and sauiour, embraced by faith and freely imputed & allowed her: although together with this righteousnes of faith there must appeare besides in the faithfull an actuall righteousnes, but neuer perfect and entire, but onely begun and delineated forth by little and little, by which notwithstanding a man maie alwaies distinguish the children of light from the children of darkenes, as it seemeth our Lorde Iesus Christ had also respect thereunto, Math. 22. 11.

Al these things being thus handled, in which almost all the secretes of our saluation are compriſed, the Prophet addresseth his speache vnto the Church or rather vnto euery member thereof: ver. 10. 11. exhorting to study to please this Bridegroome who cherisheth and fauoureth her so much, shewing withal how she shall doe it, namely if in hearkening diligently vnto him (according as faith proceedeth of that which a man heareth of God himselfe, and without which a man cannot please God) and ordering her selfe altogether vnto him (which is done if shee take narrow heede vnto his wil which is seene in the glasse of the Lawe) shee beginneth to rid her selfe in the whole traine and tenour of her life from al wicked spots and defilements of corruption which she hath in herselfe imprinted in her both from the originall and beginning of her nature & being, and from the nourriture of her Parents as also of al such as after by custome & cōtinuance are growen according vnto the flesh & deeply rooted in her, that so soze maie learne the better to obey this onelie

Bridegroome of hers as her true head and Lord for euer.

Afterward there is adioined an exhortation which is vsed in respect of the small beginninges of the Christian Church such as it was when it began to take her first beginning in Ierusalem, ver. 12. 13.

For it is easie to bee seene by the Actes of the Apostles what the Church might bee according vnto the flesh when there were in the first assembly but threescore persons and those poore people and of no countenance or appearaunce, and therefore hee comforteth her and foretelleth that it shal come to passe, that they euen of Tyre it selfe, vnder whom he comprehendeth the strange nations & the very mightiest of the world, should ioine themselues vnto her. And yet for al this he warneth her in good time that al this goodly beutiful shew and setting forth whereof he maketh mentiõ, & which he saith is to be priced aboue al the gold in the world without cõparison & what soeuer ornament the greatest Queens of this world might haue, ought to be within & in the hart & not without to be apparant only vnto the eies according vnto the fashion & maner of the world, ver. 13. 14. 15. & that yet a daie shoulde come when it shoulde appeare so high and magnificent in this Queene and in her Daughters, that it should surmount and exceede all the magnificency the mind of man were able to conceiue, namely then when we shal meet Christ as the Apostle speaketh, and when beeing entred with him into his pallace we shall be and abide with him for euer.

Now to conclude if any man demand what this Bride shal doe while she waiteth & expecteth the last accõplishment of this souerain blisse & happines which this blisfull Bridegroome shal in the end bestow vpon the church his true spouse: it is said that this spouse for the time she waiteth for. shal not cease to bear or bring forth children vnto this husband ver. 16. yea & those excellent & good children, & such as shal resemble & proue like vnto their true ancestors, I meane the ancient Prophets & Patriarches: & such as shal be kings to rule ouer al the coasts & quarters of the world, hauing therein by the vertue of the spirit of this great king subdued and ouercome satan, sin, death and themselues. Whence it followeth that then here shal be in euery respect a most perfect mariage, and such a one as shal endure for euer.

It is written as followeth in the title of the third booke of Salomon.

The Canticle of Canticles, or Song of Songs, of Salomon.

The principal points handled in the first Sermon.

1 That this booke is canonicall, but ought to be red, and expounded in the church with great discretion.

2 That nothing conteyned in holy writ ought to be concealed or hid in the church, and wherefore God hath not alwayes spoken so playnly at one time as at another.

3 Wherfore the holy ghost hath chosen and prosecuted so farre the allegory of mariage, both in this Canticle or Sōg, as also elsewhere.

4 Three manners of Gods ioyning him selfe with his creature, the one general, the other particular in the person of Christ Iesus: the third of the sonne of God with his church.

5 Of the persons which are introduced and brought in in this Canticle, in maner of a dialogue, or mutuall speach, with the summe and scope thereof.

6 Wherefore this Canticle or Song, is called the Canticle of Canticles or Song of songs, and who was the penman thereof.

7 A speciall obseruation touching the order of the three bookes of Salomon.

8 An enhortation for euery one to make his profit by the exposition of this Canticle.

THIS booke albeit it hath bin as well in the auncient church of the Israelites, as also in the Christian church by one common consent not only reckned amongst the number of those which the holy Ghost hath spoken and vttered to the pen, and which ought to be the rule and canon of our fayth: but also held for one of the most excellent and spirituall of all the rest: yet hath it not bin handled or red in the church as euery of the other, but reserued to be proposed vnto them, who were farther aduaunced and

growne vp in the knowledge of God, and were of a more stable and constant iudgement. The causes whereof were, first because the stile and phrase thereof is altogether allegoricall and enigmaticall, that is to say, deliuereth to our vnderstãding thinges heauenly and spirituall, by a similitude and figure of things naturall and corporall, which euery man neyther of himselfe can, nor by the help of an other is able, so to conceiue and vnderstand, as thereby throughly to be profited and instructed. Secondly because this allegory is wholy grounded vpon the coniunction and coupling of man and wife in marriadge: in the which, being humanely and carnally considered, we shall finde euen from the beginning thereof vnto the end, many great wantes and imperfections on mens behalfes, which defaultes as they haue bene euer rife since the entrance of sinne into the world: so we know how they haue bin dayly encreased sithence men haue for so long a time giuen themselues ouer to all this vncleannes and wantonnes, which is no other thing then a polluting and defiling of the honest and chast caresses, dilections, and embracementes in marriadge. The which notwithstanding it hath in it many defectes and blemishes, which the Lord of his great goodnes must support and couer, hindereth not but that according to the saying of the Apostle *Heb.* 13. 4. *Marriadge is honorable amongst all, and the bed thereof vndefiled*. And thus you see how some considering the mischieuous maners of this world, and because there are in this Canticle many kinds of speaches, according to the simplicity of that time in which this booke was writtẽ, which the world might easily abuse, haue bene hardly induced to interprete it in the church, fearing least it should bring more harme thereunto, then profit and edification. Others there haue bene which haue gone farther, and haue beene so bold and hardy, or rather so ouerweening and headdy, as to go about to rase this booke out of the canonicall scriptures, as being a writing altogeather profane, and compiled by Solomon in the middest of his wanton and licencious dissolutiõs. As touching the first sort of these men, they are herein to bee greatly

greatly commended, that they thinke it not good that euery one ſhould raſhly & vnaduiſedly be carried or led to the hādling of this booke: according vnto the ſaying of the Apoſtle 1. *Cor.* 3. 2. *that we muſt begin with milke, & ſo proceed & come to hard & ſolid meate.* Which thing hath bin carefully & diligently obſerued both in this church and in others by the faythfull paſtors and miniſters. But as for thoſe which preſume to condemne this booke, they are no more to be harkened vnto or regarded then thoſe, who deſperatly and arrogantly addreſſe and oppoſe themſelues agaynſt the ſpirit of God. For beſides that the old and newe church hath from all times iudged the contrary, (this booke being diligently expounded by the auncient Doctors both greeke and latin, yea euen in monaſteries amongſt the monkes vſed and handled, as a booke altogeather contemplatiue more then any beſides: albeit they then made ſolemne profeſſion of being farre from all thought of women and marriage) this very allegory of marriadge, is very amplie to the ſame end and purpoſe proſecuted in other bookes, which by a perpetual and common conſent haue bin alwayes held for holy & diuine, as in the *Pſalme* 45, which is as it were a ſumme and abridgement of this whole Canticle, and in *Eſay*, 62. 1. 6. *Ierem.* 3. *Ezech.* 16. and 23. *Oſeas* 1. 2. *Math.* 25. *Ioh.* 3. 29. *Rom.* 7. 1. 2. *Cor.* 11. 2. and eſpecially *Ephe.* 5. where the Apoſtle vſeth the very ſame words which Adam vſed in the firſt inſtitution of marriadge, to wit, *that the church is made fleſh of the fleſh of Ieſus Chriſt, and bone of his bones, which is,* ſaith he, *a great ſecret and myſtery:* to be ſhort the holy Ghoſt in the *Apocal.* 17. is the expounder and interpreter of the beginning of this booke. Neyther is that to be regarded which ſome bring for an argument why this booke is not Canonicall, becauſe that no place of it is alleaged in the newe teſtament. For firſt, beſide that which I haue ſayd of the 45. *Pſalme*, that it is an abridgment of this booke, the ſimilitudes which are taken from marriage in Saynt Paul, and in the laſt chapter of the Apocalyps are drawen from hence: and by the ſame reaſon we may condemne other bookes of the old teſta-

ment, which are receiued without contradiction or gainsaying.

2 We must therfore vse & obserue a mean in the exposition of this booke, handling it then and in such wise as it appertaineth, in the church of God. For God will not that any thing which he teacheth vs by his Prophets and Apostles should be hidden or kept secret in such sort, as to content our selues to haue it enregistred onely in his word, without farther regarding and considering what it is: as the Paynimes were woont to deal in their false religions & worships, who feared their abuses should be discouered, if their mysteries were knowen: or as we yet to this day see it practised in the false church, where the reading of the scriptures in the vulgar and common tong is forbidden: whereas the Apostles and Prophets since the beginning haue spoken and written in a common and intelligible language, to the end they might be vnderstoode of all men. And yet is it very true, that the holy Ghost hath not vsed throughout the same stile and manner of writing, but hath spoken somtimes very plainly, sometimes obscurely, in such sort notwithstanding, that (as one of the auncient fathers hath heretofore well obserued) obscurity and darknes is tempered and mixed with plainnes and clearnes, to the end to sharpen and quicken our desire to search after that which we vnderstoode not at the first, and to cause vs to esteeme more higher of the secrets of his wisdom, after that he hath bestowed on vs the gift of knowledge and vnderstanding of them, vpon our carefull diligence of reading and conferring together the places of scripture. And this is that which we hope to doe, by Gods good assistaunce obtayned by your prayers, in the expounding of this booke: seing it is now about fifty years that God hath set vp, as it were anew, his holy Iubile amongst vs, causing the holy light of his gospell to shine in such sort in this place, that now nothing in this behalfe ought to seeme new and strange vnto vs: as if we were yet yong infantes and babes in vnderstanding: in steede of being ashamed not to be of the nomber of those, of whom it is spoken in the fift to the Hebrues, *that they be exercised and practised in discerning betweene*

thes

that which is good and that which is euill.

3 Now for the vnderſtanding of this book, it is requiſit we learne and knowe, what moued the holy Ghoſt to chuſe and proſecute ſo farre this ſimilitude of marriadge: the which is not, as I ſayde before, if God would deal with rigour in examining euery poynt thereof, without many great wantes and imperfections. This was it therefore, to ſpeak in few wordes, becauſe there is not amongſt men, eyther in reſpect of the obligation, a more ſacred and diuine, or in regarde of the effect, a more ſtrait and firme bond to bee founde, then this of marriadge. For in all other contracts and bargaines wherein one man is obliged and bound vnto the other, the queſtion & poynt is only of the goods and poſſeſſions of this world, and of ſuch things as are without the perſons which bargaine and contract together: or if the matter be touching the body, yet is not the obligation reciprocall, wherin the one party is as much intereſſed as the other: but may happily bee as far to the diſaduantage of the one, as the aduantage of the other: as for the contract of marriage, therein God himſelfe as principall author ſo dealeth, as that this bond continueth indiſſoluble, if himſelfe ſay not the word to the contrary, and breake this bond either by death or by any other his ordinaunce. And agayne the obligation or bond of both parties is ſo mutuall and reciprocall, that neither of the parties is free and at his owne choyſe, and both of them become as it were one perſon by the coniunction of marriage. Now, which is more, the effect thereof is rather diuine then humane, to wit, the generation and procreation of mankind. For God by this contract vſeth men as his inſtruments to do that which is properly belonging to himſelfe, to wit, to the engendring of mākinde, whereof his church is made and compoſed. For albeit this ordinaunce of God, *Encreaſe and multiplie*, be extended generally to all the creatures, compriſing man alſo in the number of them: yet notwithſtanding, as the creating of mā, both touching the male and touching the female, is other and different from that of the reſt of the creatures: euen ſo we muſt

conclude that God hath led and conducted the race and succession of mankinde from the father to the sonne, to his effect by a speciall and particular coniunction in wedlock, specially ordayned and blessed by the inspiration of his holy spirit and calling vpon of his name. The holy Ghost therefore minding to represent vnto vs, that which in it selfe is incomprehensible, & not to be conceiued, I mean that most streit spirituall bond of Iesus Christ, with euery faythfull soule, to the end to engender in the minds of the beleeuing (the assembly and congregation of whom is called the church) the knowledge of truth, together with all other holy motions and operations, thereby to quicken and giue life to euery one of the faithfull wholy and entirely, and consequently to his whole church and congregation in the true life which lasteth for euer, could not chuse a more proper similitude, nor a more liuely patterne and modell thereof then this coniunction of marriadge.

And this is also the reason, why the word of God, which is receiued & fructifieth by fayth, is by Saynt Peter called *The incorruptible seede*. Hereunto also tendeth that *second generation & New-byrth*, which is made by the spirit, whereof our Lord Iesus Christ so largely treateth with Nicodemus *Ioh.* 3. which I will therefore declare vnto you and handle more at large, because this secrete, whereof I now speake, is the ground and foundation of our saluation.

4 Euery one of vs then is cõstrained to confesse, that euery good thing commeth from God, whether we consider the essence and being which all the creatures haue receiued of God, or the diuerse qualities whereby they are mayntained. Which thing is signified vnto vs by the Apostle *Act.* 17. when he saieth, *That in him we are, we liue and haue our mouing*, as if God the Creatour did, as I may so say, insinuate himselfe within his creatures, to declare vnto vs the better, that diuine efficacie & woorking of his, which is in them opened & displayed, according to that measure and durance it pleaseth him: although to speake properly, his diuine essence, bee

neither

neither within, nor without the world, but comprehendeth all, it selfe being incomprehensible. But there are two other manner of coniunctions, yea rather vnions of God with man, much different from that whereof I last spake, and of an effect of greater consequence, to wit, first of all the vniting of the eternall sonne of God with a true body and true humane soul in the wombe of the blessed Virgin Mary, by a personall vnion, which to the Angels themselues is incomprehensible, by which, the word, which is the sonne, eternall and coessentiall with the father, was made flesh, *Ioh.* 1. 14. in such sort that since, this person, which is called Iesus Christ, *Mat.* 1. 16. is true God and true man, without any either seuering or confounding of the two natures: which is *that great secret* wherof the Apostle speaketh 1. *Tim.* 3. And vpon this dependeth a third coniunction of our *Immanuel* with the beleeuing, by the which euery faithfull person, and so consequently the whole church which is composed of them, is spiritually as it were married with Iesus Christ, and made flesh of his flesh, and bone of his bones. Not that the body of Christ is really within our bodies, or his soule within our soule (which the truth and verity of his body and of his soule cannot suffer, as neither any such coniunction appertaineth any whit at all to this mystery, which is altogether spirituall and tending to a spirituall life.) but because that as in an humane body, the soule, being naturally ioyned thereunto, quickneth and liueth all the members of the body, if so they be knit and ioyned together according to the frame and building of the body: so Iesus Christ, as the spiritual bridegrome of his church, by the force & vertu of his holy spirit, & by the means of his humane nature, by the which he symbolizeth, that is, agreeth in one part with vs, is so neare and so powerfully ioyned with vs, by the meanes of fayth which apprehendeth him, that he quickneth vs to life eternall, working in our vnderstanding and wil, to repaire in vs by little and little the image of God doone forth and defaced by sinne, to make vs in the end perfit partakers of his glorious immortality in the later day, vnto

which

which the consummation & perfiting of this holy & spirituall marriage is reserued. Hence it is that the Apostle hath drawn these manners of speaking, which he learned of Christ himselfe, when he saith, *That we are in Iesus Christ.* Rom. 8.1. *and that Iesus Christ is in vs.* Rom. 8.10. *That he liueth in vs, and wee in him.* Gal. 2.20. and *That he dwelleth in his saynts.* Ioh. 14.23. And Iesus Christ himselfe to this end compareth himselfe *to a vine, and vs to the branches which fructifie and beare fruite.* Ioh. 15. and *his body is called our foode, and his blood our drinke.* Ioh. 6. because that as corporally by meate and drinke this present life is maintained in vs: euē so by Iesus Christ incorporating himself in vs, in that maner I haue said, and being as I may so say receiued, eaten, and digested by the inner man, we receiue and draw from him the true life euerlasting. In the exposition therefore of this booke, there is no question of bringing with vs vnto the vnderstanding thereof a sensuall minde and carnall, but our soule must with Salomon conceiue this husband, this marriage, and whatsoeuer is sayd thereof, after a spirituall fashion, farre remoued from all carnall and filthy cogitations, remembring the saying of the Apostle, *That hee which cleaueth vnto the lord is made one spirit with him.* 1.Co.6.17. & that of Christ, *That he which is born of the spirit is spirit.* Io.3.6.

5 Now to vnderstand more particularly the order of handling of this Canticle or song, we must know, that it is written in maner of a dialogue, many persons being introduced in a most wonderfull and artificiall maner, speaking and answering one the other: to wit, a Bride addressing her speach vnto her maidens, and a Bridegroome in like sort accompanied with his friends: according to the manner vsed in the celebration of such fiansailes and espousales as are honestly and orderly made. The spouse or bride is the company of the faithful land beleeuing, which is called the Church, represented as it were in one only persō, (as it is also said that the faithfull haue but one hart, and one soule. *Act.* 4.32) in the which company notwithstanding Salomon bringeth one in speaking as it were in the name of the rest of the train. But farther,

seeing

seing he maketh a distinction between her, which speaketh as the Queene & mistresse, and the other daughters & maidens of Ierusalem, (according to that which is written in the 45 *Psalme*) we may vnderstand by these other daughters, aswell those, which are in the church rather in name then in deede, as those, which are the true faithfull, but are yet newe, and as it were litle children, which follow their mother, who is as it were a Queene accompanied and waited on with her damoysels and maidens. On the other side the bridegrome is our Lord Iesus Christ, by whose frendes, in the treatise of this mariage, we vnderstād, first the blessed spirits, which haue at all times serued Iesus Christ, and whose ministery he vseth for the building of his church, as it is saide in the 34 *Psal.* and *Heb.* 1. as also the whole scripture sheweth vs their effectes & workings: secondly those excellent archbuilders of the spirituall temple of the church, I meane, the Prophets and Apostles, *Epheſ.* 2. and *Apocal.* 21. thirdly the pastors and teachers who painefully and faithfully trauaile *for the preparing this holy Bride*, as the Apostle speaketh 2 *Cor.* 11. 2. *and gathering together the company and assembly of the Sayntes*, Ephe 4. 12. We must farther note, that as in mariage there be three degrees, wherof the first is the stipulation and contracting, which we call fiansailes or betrothings, during the which the parties are called the *fiancer & the fianced*: afterward the solemne celebration of the mariage, at which day they are called *the Bridegrome & the Bride*: & lastly the consummation of the mariage, after which they are termed *Man & Wife*: euen so in this spiritual mariage he hath as it were fianced & betrothed to himself his church, by that promise of his made vnto Adam, concerning the seede of the woman, *the which seede should bruse the head of the Serpent*: which he afterward reconfirmed to Abraham, Isaac and Iacob. But he hath passed yet farther, when by establishing of a Leuiticall priesthoode and other types and shadowes of the promises of the gospell, (*the body and substance of which was in christ*, Colos. 2.) he did as it were espouse his Loue and fianced, howbeit in absence, and as it were by substitutes. And this is

the cause why the Bride is first brought in by Salomon rauished with the desire & longing after of the reall & personall presence of this Bridegrome, who hauing in diuers sorts comforted & strengthened her by most certaine and assured testimonies of his loue and goodwill, doth in the end present and yeelde himselfe personally vnto her. Wherein Salomon doth prophetically foretel the manifestation of the sonne of God in flesh, and his real conuersing among his owne: notwithstanding but for a litle time, remitting the perfit and entire celebration & consummation of this holy & more than holy coniunction, vntill the later day, in the heauens, *when God shall bee all in all.* 1.Cor. 15. 28. and *when it shall appeare, what the church is, which shall see him as he is.* 1.Ioh. 3. 2. This is it then whereunto the Bride aspireth with a maruelous ardent desire, to wit, vnto the first and second actual comming of the Bridegrome: accordingly as it saide in S. *Math.* 13. 17. and by S. Peter of the desire of the ancient prophets .1. *Pet.* 1.10. & more plainly & expresly by S. Paul *desiring to be dislodged from this body, to be long agoe with Christ.* Phil. 1.23. as all the true faithfull doe likewise desire, & that *with vnspeakable sighings & gronings*, Rom. 8. 26. demanding in their ordinary praier, the *comming of his kingdome.* Neither doth Salomon in the meane while forget to speake of the persecutions which should happen vnto the Church, euen by her owne, and the vocation of the gentiles, together with the most assured and excellent promises, with which the Bridegrome entertaining his Bride comforteth her by the often reiteration & recitall of his most ascerteined promises, accompained with great spirituall blessing which are no lesse than gages & pledges vnto the Church of his second most glorious and maiesticall comming.

6 This is then the summe and scope of this Canticle or song: which is therefore called the *Canticle of Canticles, or Song of Songs* either because of the excellencie thereof aboue all other songs conteined in the scriptures (so far is it, that it should be reiected) or for that it is composed of many Canticles or Songs, by reason of the persons which answere one the other.

And

And becauſe no man ſhould doubt of the author or rather the pen-man of this treatiſe, it is ſaid expreſſely, *that it is compoſed by Salomon:* by Salomon, I ſay, when he was filled and repleniſhed with the wiſedome of God, and not then, when hee followed after his wantonneſſe and folly. In whoſe ſliding we muſt as it were in a looking-glaſſe beholde our ſelues, deſiring the Lord to grant vs his grace, ſo to profit in this Canticle, that we paſſe and ſurpaſſe herein Salomon himſelfe, keeping carefully in our harts, that which Salomon let ſlide out of his, except wee will ſay that in his olde age (which thing may in part be gathered out of the booke of the Preacher) hee had the gift of repentance, although the Scripture make no expreſſe mention thereof, and that at the leaſt his Idolatries endured manie yeares after him.

7 How euer it be, not to ſtay long on this point, cõſidering the order of the three bookes of Salomon, we may ſay that *in his Prouerbs* hee teacheth men the true guiding & direction of this life, in ſuch ſort, and after ſo familiar a maner, as if a maſter were ſpeaking to his ſcholers in the ſchoole: Afterwarde in *his Eccleſiaſtes, or the booke of the Preacher*, hee leadeth vs as it were from the plain and champion country, vp to an high hill, cauſing vs thence, as from a more high and eminent place, to beholde the diuers turnings and windings, by the which men wander and goe aſtray, ſome after one faſhion, others after an other, declaring and ſhewing himſelfe, amidſt theſe waies & laberinths, which is the true way, that we be not ſurpriſed and ouertaken with the vanitie of this worlde, but vſe and order our life in ſuch ſort, that it bee vnto vs the way, which leadeth vnto the true & euer-during happines and felicity. Now laſtly in this Song or Canticle, thoſe whome hee hath in ſuch double wiſe inſtructed, he lifteth here aboue the cloudes, being as it were raviſhed with the conſideration & contemplation of thoſe heauenly bleſſings, as if they were already dwelling in, and inhabiting the heauens, or at the leaſt, did alreadie knocke at the gates thereof. The which order of his booke, is by one of the auncient fathers reſembled, by way of allegory,

to the Temple of the Lorde built by the same Salomon: in the which was first, the vtter common court for the people, vnto which *the booke of the Prouerbs* may be compared: after that was the inner place, prouided for the Priestes: and lastly the Sanctuarie called the holy of Holies. Euen so we may say, that the Church is as it were lead to enter into the Holy place by *the booke of Ecclesiastes, called the Preacher*, & from thence by this Canticle or Song, brought euen to the entery in of the Sanctuary, or Holy of Holies, after hir bridegrome Iesus Christ, *who is first entered in thither, to dedicate vs the way*, Heb. 9. *& there to prouide vs a place of abode*, Ioh. 14. whereinto according to that praier and request which he hath made to God the Father for this his bride, she also might be receiued in hir time. *Ioh.* 17.

8 It remaineth now that we come to the text of this Canticle or Song, which we will not at this time beginne. Let vs in the mean time so heedefully consider of these things which haue beene said, that we make our profit by them, beseeching him which hath shewed vs so great fauor, as to haue brought vs into his Church, out of the filthy pollutions of this world & so many Idolatries and superstitions, that he will giue vs his spirite the better to consider of, and to vnderstand his holie Doctrine taught in his Church, that wee may profite thereby more and more in the knowledge and true feare of him, considering the bottomles depthes of his great mercies in this, that in steede of reiecting and casting vs off, according to our merits, it hath pleased him to cleanse vs from so many filthes and corruptions, to dedicate and consecrate vs wholly vnto himselfe, as a chast & pure virgin. Wherefore let vs not grieue or make sad the spirit of Sanctification, but contrary-wise suffer him to woorke mightily and power-fully in vs, waiting for his second comming, which shall be the accomplishment of that which we must presently hope for. According to his holy Doctrine, we will craue of him grace and mercy as followeth.

Almighty God and heauenly Father, &c.

THE

The Second Sermon Vpon The First Chapter Of The Canticle Of Canticles.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the second verse.

2. Let him kisse me with the kisses of his mouth.

1 *A briefe recitall of the principall scope of this Canticle.*
2 *Foure things to be considered in this text: and why and in what sort the bride speaketh first.*
3 *That the loue of this bridegrome towards his bride, and the loue of the bride towards hir bridegrome is reciprocall & mutuall.*
4 *Why the bride stadeth so much vpon kissing of the bridegrome, and the ancient maner and fashion of kissing.*
5 *Why the bride addeth these words, of his mouth, & of the diuerse fashions by which the bridegroome hath contracted with his spouse from the beginning.*
6 *Of the two degrees of this spirituall marriage.*
7 *Of the three degrees distinctly sette downe by the Apostle, of this marriage.*
8 *How the spouse kisseth in being kissed, and the difference between these two kisses.*
9 *Where the kissing of the spouse must begin and end.*
10 *What the kisses of the spouse must bee, and who they are which indeed kisse Christ, and are kissed of him.*

WE haue before summarily declared the end & scope whereunto we must refer the contents of this Canticle, & what wee are to learn out of it, namely, that so we ought to be in this woorld, as if we were not at al in it: *but be in mind & thought rauished into heauē:* Phil. 3. 20. vsing in such wise al those things which present & offer themselues here to our senses, *that we refer the vsage of them to the glory of God.* 1. Cor. 10. 31. And to this thrise-happy coniunction, wherunto we daily aspire, which is the perfect and entier enioying of our Lorde Iesus Christ, which he hath requested of his father for vs. *Iohn* 17. 24. *Where of we haue now the holie Spirite for a gage and pledge.* 2. Cor. 5. 5.

2.Cor.5.5. *waiting vntill God be all in all in his children.* 1.Cor.15. 28. This is heere repreſented vnto vs in the perſon of the Church compoſed of al the faithfull, which although they be here belowe creeping as it were & groueling on the ground, are notwithſtanding already in a maner rauiſhed into heauen, and as a betrothed damſell, or rather a bride, deſireth the end and conſumination of the marriage: with which affection we ought euery day to be ſtirred vp & moued, whereas aboue & before al other things, we daily craue and deſire of our father, *That his name bee hallowed, That his kingdome come:* ſeeing, that euen our own ſaluation is not the fartheſt end whereunto wee tend, but the glory of our God therein. Whereunto the Apoſtle doth alſo teach vs to refer all things, as being the laſt end and ſcope of our election. And Salomon in the meane while forgetteth not the manifold turmoiles, which the Church and euery member thereof muſt ſuffer, while ſhe waiteth & looketh for the accompliſhment of her deſire: as neither the comforts & conſolations which Chriſt hir bridegrome giueth hir being in heauen, and reaching foorth his armes vnto hir, vnto the end and conſummation of the worlde, *Mat.* 28. 20. & *Ioh.* 14.16. yea mouing & raiſing in vs theſe vndeclareable ſighings & gronings, which are neuer neglected of God, *Ro.*8.26.

2 Now in this beginning we are to conſider foure points. The firſt, who he is that ſpeaketh: becauſe (as we ſaid the laſt day) there be in this Canticle many perſons brought in. Secondly to whom, or rather of whom it is heere ſpoken. For it is not ſaid here, *Kiſſe mee*, but *Let him kiſſe mee.* Thirdly we muſt conſider what the demand is of her which ſpeaketh: & fourthly, after what faſhion this demaund is made. It is then the *Spouſe or Bride*, which ſpeaketh to hir *Bridegrome.* For as touching the manner of ſpeaking, whereas the ſpouſe ſaith not, *Kiſſe me*, but *Let him kiſſe me*, this is according to the vſe and cuſtome of that tongue wherein Salomon wrote, & therefore letteth not, but that the ſpouſe addreſſeth hir ſpeach to hir beloued. But it may ſeeme ſtrange and litle ſeeming to this moſt chaſt and pure Virgine, that ſhee in this ſort beginneth firſt,

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ſith honeſty it ſelfe preſcribeth & commandeth in euery well-ordered marriage, that the firſt words proceede from the man, and not from the maiden or woman which hee woeth. I aunſwere that euen indeede ſo it is alſo in theſe ſpiritual fianſailes in reſpect of euery faithfull ſoule. For albeit the ſpouſe ſpake firſt in this place, as coueting & deſiring hir beloued, *euen as the hinde brayeth after, and deſireth the refreſhing of the riuers of water.* Pſal. 42.1. notwithſtanding we muſt take diligent heede how wee thinke, that this deſire of hers which opened the mouth, began from her. It is then the Bridegrome which hath ſpoken firſt vnto her, & prepared her within to ſeeke and ſearch after him as it is ſaid, *Pſal.* 116. 10. *I haue beleeued, & therefore I haue ſpoken.* And in an other place, *With the heart a man beleeueth to righteouſnes, and afterward with the mouth he confeſſeth to ſaluation,* *Rom.* 10.10. And indeed Ezechiel *cap.* 16. declaring the beginning of this contract of mariage, ſheweth vs wel, that it proceeded not from the ſpouſe, whom he compareth *to a poore maiden comming newly forth out of the wombe of hir mother altogither bloudie & polluted.* Which S. Paul plainly & without figure expoũdeth vnto vs, *Epheſ.* 2.5. *calling vs poore and wretched carrions, dead in ſin.* And this is it which the iuſteſt of vs al muſt auouch & cõfeſſe, that it is the Lorde *which hath loued vs firſt, and therefore hath waſhed vs.* Apoc. 1.5. 1. Iohn. 4. 10. and elected & choſen vs, *not in our ſelues* (no more than hee hath made vs by our ſelues) *Pſal.* 95. *but in his welbeloued:* not that we were already holy, *but that we ſhould be made holie,* Epheſ. 1.4. Wil we haue examples hereof? Abraham followed the Lord, but it was becauſe he was then called, when he was a poore & miſerable Idolater among others. *Ioſ.* 24.2. Iſaacke was the child of promiſe apprehended by his father Abraham by faith, & therefore was he engendred beyond & aboue the order of nature. *Gen.* 18.13 *Rom.* 4. for it is God which muſt giue children vnto Abraham, that is to ſay, make himſelfe a Church, it is not in Abraham to giue a Church vnto God. Iacob inherited the bleſſing, becauſe God loued him, and not Eſau: *Gen.* 25.23. and *Mal.* 1.2. Moſes is ſent to deliuer the people, but it is as it were mawger

ger himselfe. *Exod.* 3.11. The people is brought into the land of Chanaan, but it is being forced thither as it were by constraint. The prophets haue spoken, but it was because the spirit of God was vpon them: the Apostles folowed Iesus Christ, yea, but being then called, when they thought on naught else but their nets & their fishing. Saint Paul was a chosen instrument of God, but by a special & singular grace, then whē he was a blasphemer & persecutor. 1. *Tim.* 1. Briefly, to go no further for exāples, of euery one of vs which are here assembled, as it were out of al quarters of the world, euery man taking a view of himself, is there any one to be found, who can rightly and in conscience say, that hee first knewe God, and hath first spoken vnto him? Nay let vs all on the contrary side protest and confesse before the face of the Lord, that which is spoken by Esaie, namely, *that hee hath made himselfe to bee found of them which sought him not*. Esay. 65.1. *And who is he which hath giuen him first?* Rom. 11.5. *seeing we cannot of our selues, so much as think of the things of God.* 2. Cor. 3.5. To return therefore to our matter, the spouse speaketh here, the Lord hauing first spoken vnto hir in hir hart, according to that which is said in the 51. *Ps. Open thou my lips, and they shal shew forth thy praise:* to speake in a woord, *she was drawen of God.* Ioh. 6.44. to the end that euerie mouth should be shut, to giue the glory only to God, as beeing the beginning, midle, and end of our saluation. For howe could the spouse sigh after hir beloued, if shee were not assured by faith of his loue towardes hir? *Rom.* 10.14. *Now faith is not of our selues*: Ephes. 2.8. *but it must bee giuen vs to beleeue.* Phil. 1.29.

3 But let vs on the other side remember that which the spouse teacheth vs by these words, namely, that the free loue of the Lord towardes vs, engender in vs that other loue, with which we loue God, and with which the faithfull loue one another in the Lord, things so linked & knit together, that they cannot bee separated. For as this is a sure testimony that wee are the sonnes of God, if wee loue him: 1. *Ioh.* 3.10. so againe the loue which we beare vnto God is shewed herein, that we

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loue one another: 1. *Ioh.* 4. 20. as the Lord himselfe so carefully aduertiseth and warneth vs in that excellent last sermon of his, which he made to his Disciples going to his death: and which was afterward so many times reiterated by his welbeloued Disciple in his first general Epist. And the lord himselfe saith in S. Luke. 7. 47. of that poore woman which was such a sinner, *that she loued much:* whence he would haue them to gather, *that many sinnes were pardoned hir.* We also therefore on whom the Lord hath bestowed so many tokens of his fauour and grace in this our time, let vs follow this aduertisement, witnessing by a true conuersion vnto God, and as well by louing of him, as mutual charity one to another, that we are in deed of the number of them whom he hath truly loued.

4 But now to come to the third point, let vs consider what this spouse demandeth. He vnto whom she addresseth and directeth hir speech, is exceeding rich, passing bountifull and liberal, hauing in his hand, al the goods and blessings both of this life which is present, and of that which is to come. Yet this spouse desireth and demandeth nothing else, but *to be kissed and kissed againe with the mouth of hir beloued:* neither must we woonder at this familiar demand of hirs. For the spouse, which is the Church of God, *hath not receiued the spirite of feare by the condemnation of the Law*, Rom. 8. 15. but the assurance of that holy hardines and boldnes *which doth thrust vs forward euen to the throne of Grace*, Heb. 4. 16. not for any opiniō of our selues, but by an holy assurance groūded on him which is our peace, *Ephes.* 2. 14. *as his spirit beareth vs witnes in our hearts*, Gal. 4. 6. yea so far as to verifie that which is said, *that the kingdome is euen as it were snatched & caught away by violence*, Mat. 11. 12. the lord himselfe yet suffering himselfe to be as it were ouercome in plaine wrastling, *by his Israel*, according as it is described, *Gen.* 32. Now touching *this kissing* which is here spoken of, wee haue to note that men by a certaine addresse and instinct of nature, to declare their mutual loue & amity one towards an other, haue accustomably vsed certaine maners of outward actions, hauing some agreeablenes with the same

thing which they would witnes to be within them, some after one fashion, others after another. As for example, this custome of putting off the cappe and vailing bonnet, this bending and bowing of the body, this kissing, in witnes of loue and reuerence one towards another, by which outward gesture a man maketh himselfe inferiour to another to doe him curtesy. The like is that of giuing the hand one to another, to witnesse that a man is ready to make mutual deliuery of his hart and al that he hath. But among all other gestures kissing hath I know not how the most euident & expresse representatiō of that which is within. For whereas the life consisteth in respiration and breathing, and that our breathing is by the mouth, kissing is a signe, that a man is ready to communicate and as it were to infuse his own proper soul into his friend. And this hath beene vsed to be doone aboue all others amongst the people of the East, and especially among the people of God, yea in the ancient Christian Church both East and West: witnesse, that of Saint Paul, *Rom.* 16.16. and in many other his Epistles, as also in Saint Peter, 1. *Pet.* 5.14. which thing as touching the ceremony is yet obserued among the Monkes, and in that which they cal *the Pax* in their great & solemne masses in the popish Church, where in the mean while notwithstanding, the communion of the holy Supper, to the preparation whereof this kissing was vsed as a testimony of all true concord and mutual charity, is taken away and abolished. But it is come to passe in this, as in many other auncient and laudable customes, which haue beene so villanously and filthily abused, that it is a very hard thing to vse it holyly and sincerely: for which cause also they may not be rashly & lightly brought in vse again. Howbeit notwithstanding this holy spouse in this place speaketh of an holy and sacred kinde of kissing and more chast a great deal without comparison, than any kisse can be between any husband and wife, the chastest that euer were, or possibly can be: vnderstanding *by this kisse* a most certain and most euident testimony of hir hoped coniunction with hir beloued.

5 But wherefore *will she be kissed with the mouth of hir husband,* seeing

seeing properly to speake, there is no kissing but with the mouth? Let vs note here first of all, that hereby is shewen vs the ordinary meane by which God ioineth himselfe vnto his Church, and his Church vnto him: which is by the preaching of his word accõpanied with the vertue & working of his holy spirit: which woord of his, is here vnderstoode by the woorde *Mouth*, which is the instrument thereof: insomuch that this word is called *the power of God to saluation to euery one that beleeueth:* Rom. 1. 16. *and the incorruptible seede of the Church.* 1, Pet. 1. 23. which is properly attributed vnto the holy ghost, *Ioh.* 3. 18. but this is not all. For if we consider very nearly of the whole matter, we shal finde that whereas the spouse neuer wanted this word, without the which the church could be no church, it is euident that in this place she demãdeth some farther matter than this. Therefore she seemeth here thus to say, you haue saluted me hitherunto, and as it were kissed me with letters & messages, but now I desire and craue the presence of your selfe in proper person, otherwise I cannot bee satisfied or contented. Although then the Lorde and Sauiour of the woorld hath from the beginning contracted himselfe with his Church in the persons of Adam and Eue, of and from whom he would haue it to be drawen and descended, and albeit he hath afterward renewed his fiansailes by other his promises reiterated, with Abraham, Isaack, and Iacob, as with the fathers of the beleeuing, yet was this but a stipulation and contract of marriage, by words of the future: and although afterward the fiancer Christ himselfe, did as it were represent himselfe in the ceremonial Lawe, by which he approched more nearer vnto his fianced, his Church, & did as it were espouse and marrie hir by words more plain and expresse, yet was it done (as saith the author of the Epistle to the Hebrues) but after an imperfect maner, *Heb.* 1. 1. & by shadowes, *the body and truth of which is Iesus Christ himselfe:* Colos. 2. 17. And this was sufficient to saluation for the auncient fathers, by meanes of their faith, insomuch that the place of the blessed, is called *the bosome of Abraham:* Luke 16. 22. *who saw the day of the Lord & reioyced there-*

at: Ioh. 5. 56. yet neuertheleſſe this did not altogither ſatisfy & content them, knowing that their hope reſpected that which was to be accompliſhed and fulfilled in his time, namely, then *when the heire ſhoulde come himſelfe in perſon into his vineyearde,* Mat. 21. 38. And therefore our Lord Ieſus Chriſt ſaid, *Luk.* 10 24. *Many kings and prophets haue deſired to ſee that which you haue ſeene, and haue not ſeene it, and to heare that which you heare, & haue not heard it.* The which thing is alſo witneſſed by Saint Peter, 1. *Pet.* 1. 11. This is it then which the ſpouſe in this place meaneth, as if ſhe ſhould ſay: O Lord my Sauiour & my beloued, I haue receiued commendations inough, meſſages inough, teſtimonies inough, that thou wilt come in perſon, and accompliſh thy marriage: but when, when wil this bleſſed hour and time come, in the which thou wilt ioyne thy ſelfe really vnto me, with the chaſt & holy kiſſes of thy own mouth? For in very truth it may and ought to be well ſaid, that the ſonne of God hath kiſſed vs, yea more than kiſſed vs, by ioining himſelfe in ſuch wiſe and ſo near vnto vs, that the man whom he hath taken vnto himſelfe, is not only the image of God his Creator, as was the firſt Adam, but is true God & true man in one onlie perſon: and that in ſuch ſort, that this ioining and vniting himſelfe with our nature neither is nor ſhall bee euer ſeuered or broken: by this means his mouth hath euer, & doth yet remain, as it were glued vpon ours, by this holy kiſſe of his.

5 But yet this is not inough to vnderſtand this holie *kiſſe* which the ſpouſe doth ſo wiſh for and deſire. For albeit the ſon of God, which is this Bridegroome, hath taken vpon himſelfe this nature common to al mankinde, yet hath he not kiſſed al men. No: but his church only, his only ſpouſe. And therfore as euery mã is not one fleſh with euery woman, nor euery woman with euery man: but beſides the humane nature which is in general commõ to them both, there muſt be alſo a ſpeciall coniunction between them of bodies, to haue one mã made one fleſh with one woman: ſo to haue Ieſus Chriſt become the Bridegrome of his Church, and ſo *to make her fleſh of his fleſh, and bone of his bones,* as it is ſpoken, *Eph.* 5. 30. there muſt

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be betweene him and his Church a matrimoniall coniunction, whereof the ſpouſe ſpeaketh in this place.

6 Now touching this ſpirituall contract, the Scripture againe teacheth vs two degrees thereof. The firſt in this preſent life, which is made by the promiſe of the Bridegroome, and receaued by faith of the ſpouſe: the inſtrument whereof is the Goſpell, which is preached vnto vs, the ſeales are Baptiſme, and principally the Supper of the Lorde. The ſecond degree whereunto we aſpire and contend, is this real & entire actual vnion, whereunto we ſhal come in the later day, when that which we are already by hope neither vain nor vncertaine ſhalbe then perfitly effectuated: then, I ſay, *When wee ſhall ſee him, as he is.* 1. Ioh. 3. 2. when *God ſhalbe al in al,* 1. Co. 15. 28. when *we ſhall know no longer in part,* 1 Cor. 13. 12. *but ſhalbe eternally with him.* 1. Theſſ. 4. 17.

Furthermore when the ſpouſe ſpeaketh here not ſimply of one *kiſſe* but *of the kiſſes of his mouth,* ſhe declareth that ſhee deſireth not this comming only of his in fleſh into the earth: albeit ſhee knewe that the bridegroome ſhould then come in perſon, but wiſheth and deſireth kiſſe vppon kiſſe, knowing that this corporall preſence of his here belowe, ſhould endure but a ſmall time, and that the place of the true conſummation of this marriage is not in earth, but in heauen, in which this king ſhould crowne his ſpouſe, making hir partaker of his glory, according to that petition and requeſt of his made vnto the father: *Ioh.* 17. 24. *that whither he went, thither we might alſo come.* She knew, I ſay, that this her beloued ſhould come downe to the earth, not to ſtay here himſelfe, but *to draw vs after him into heauen: Ioh.* 12. 32. *being gone himſelfe before to prepare a place* for this wedding: *Ioh.* 14. 12. And therefore not content with one kiſſe, ſhe aſpireth and haſteth to this later day, ſtaying no whit in the mid-way: as the Lord himſelfe alſo teacheth vs to pray euery hour, & euery moment, *that his kingdom come,* calling alſo this day *the day of our deliuerance,* at the approching & drawing neare whereof, *we are warned to lift vp our heades:* Luk. 21. 28. This is that deſire which made the Apoſtle to cry out, *miſerable*

man that I am, who shal deliuer me from this body of death? Rom. 7. 24. & in another place, *I desire to be dissolued and to be with Christ:* Phil. 1.23. confessing that *hee had not yet obtained the price, but that he still rūneth after it,* Phil. 3.13. yea which more is, the same Apostle is elsewhere accustomed to set downe three degrees, before he come to the highest of his desire, put off and delaied to this latter day, *vnto the which,* saith he, *the crown of righteousnes is kept and reserued for me:* 2. Tim. 4.8. The first degree is when the Bridegrome christ ioyneth himselfe vnto vs in this life by his holy spirit: *Ioh.* 14.23. the second is at our departing out of this world, waiting for the later day. For albeit at their departing out of this world the spirits of the faithful are gathered vnto God, & as it were kissed in person by the sonne of God their beloued, according to the saying of Iesus to that poore theefe on the crosse, *Luk.* 23.43. and the praier of Saint Stephen, *Act.* 7.59. yet notwithstanding one part of vs, to witte, the body lying in the dust & ignominy of death, these ful kisses are respected & delayed vntil this later day, when we shall meet him, & he meet vs with this blessed speach, *Come ye blessed of my father, inherit the kingdome prepared for you from the beginning of the world.* For then shal it be, when the bridegroome comming, the virgins shal go to meete him, *Mat.* 25.6.

Farther, though we respected onely this present state here below, yet must we obserue, that the spouse, when she demandeth and craueth not *one kisse but many kisses of her beloued,* shee desireth a cōtinuance & encrease of faith, hope & charity, & al other graces necessary to saluatiō. And for this cause is the life of a christian compared to a race, in which we must run stil on forward to the end of the list where the crown is: as the Apostle in many places warneth vs, as elsewhere he also saith, that *Iesus Christ must grow in vs, and we in him:* Phil. 3.12. Eph. 4.13.

8 To go on, although the spouse speake not here of *kissing,* but of *being kissed;* notwithstanding, whereas the one cannot be done without the other, we must know that it is our duety also to kisse the Bridegroome: but wee must kisse in being our selues kissed, otherwise our kisses would be foul and vncleane,

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if they either should begin, or ende in our selues, as are all the worshippings & seruices of God, which come out of the forge of mens braynes, *Esay* 29. 13. yea all those morall and philosophicall vertues which proceede from else-where, than from the spirit of regeneratiō. *Rom.* 4. 2. *Phil.* 3. 8. seeing, which more is, euen the kisses of the Bride, kissed by hir Bridegrome, though they be reciprocal, are notwithstanding very vnequal in quality vnto those of hir Bridegrome. For the kisses of the spouse are of no valewe in themselues, and that it pleaseth the Bridegrome to approue and like of them, proceedeth of his onely fauour and grace.

9 Now in kissing this bridegrome, to doe him that fealty & homage (which the greatest monarcks of the worlde, as it is in the *Psal.* 2. 12. owe him) we may not be so presumptuous & malapert as to hoise our head vp at the first to kisse his mouth, but wee must beginne at his feete, after the example of that poore sinnefull woman, who washed them with her teares, & wiped them with the haire of hir head, & annointed thē with hir sweete oyntment, *Luk.* 7. 38. being hir selfe first inwardly annoynted by him. We must therefore begin our kissing with a true acknowledgement of our sinnes, after the example of the poore Publicane (daring not to approch at the first, but standing a farre off) *Luk.* 18. 13. and thence bringing that *contrite hart which is neuer despised of God, but is a sacrifice vnto him of a sweet smell.* Psalme 51. 17. we must so come vnto his feete, and finally demaunde in faith with this spouse, that he will receiue vs to the kissing of his holy mouth, from which we shall heare this most precious speach, *Thy sinnes are forgiuen thee*, to be brought in the end to the true consummation of this holy coniunction.

10 Lastly, to come vnto the fourth poynt, wee must obserue and note after what maner of fashion these kisses are desired, namely with a most full and liuely affection of a most assured faith, and with so ardent a zeale and desire, as none can be greater. And this sheweth the fruit which the spirit of God bringeth forth in vs, by this repentance of which I spake, I

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meane a true assurance of conscience throughly pacified and quieted, then, when by the grace & fauor of god apprehended by a true and liuely faith, we are resolued of the loue of God, by the testimony and witnes of his spirit of adoption, teaching vs what God hath determined of vs, 1. *Cor.* 2. 16. the which gift of God is such, that it is neuer altered or changed. *Rom.* 11. 22. so that we can neuer be separated or remooued from this loue, *Rom.* 8. 35. And thence is framed in vs that ardent desire, which making vs to forget all other thinges, without looking backe any whit at all behind vs, furnisheth vs with forces to striue & goe on with all our power in this race, according to the example of the Apostle, without staying any thing at all in the way, vntill we come to the end of the list, where the Bridegroome waiteth for vs, saying with Dauid, *Psal.* 16. 5. *Thou art my lot and mine inheritance:* and not this world, *whereunto we must bee crucified*, Gal. 4. 14. & againe, *Psal.* 17. 15. *When thy glorie shal appeare, then shall I be satisfied.* Who is then this Bride which is kissed of the Bridegroome, & that kisseth him againe reciprocally? Certainly not they who looke behind them, & who seeke themselues & the world. For the heauēs are not in the earth; & none hath part with this Bridegroome, saue he which seeketh after him indeed, & aboue all things renounceth himselfe. For when the spouse saith, *Let him kisse me*, shee declareth that shee expecteth al things of him, & that she vtterly forgetteth hir selfe, to seek after him & to find him. Nether are those they whose god is their belly, & who desire nothing els but to be kissing the cup: neither the couetous, which desire onely to be kissing of their gold, & their siluer. For *we cannot serue God & Māmon*, Iob. 31. 24. Mat. 6. 24. To be short, whosoeuer he be that wil haue part in this coniūctiō which is here vnderstood by these *kisses*, in which our assured & euerlasting felicity consisteth, he must cleaue vnto the lord to *be one spirit with him*, 1. Cor. 6. 17. renoūcing the Prince of this world, & himselfe, & euery other thing whatsoeuer, which may turn him neuer so little from this holy affection. Which thing being true, & seeing how it is practised among vs (among whō there are yet to be found so many mis-

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chieuous vices & dissolutiõs, notwithstanding the ordinary & continual warnings here vsed, accompanied with so many of Gods iudgementes before our eies) I know not what to say or thinke, but that, if wee chaunge not and returne, and that betimes, there will fal on vs, without the singular mercy of God, that diuorce whereof there is mention in *Ezech.* 23. if our estate and condition become not yet farre worse, according to that which the Lorde threatneth to Chorazin, Bethsaida, and Capernaum, *Mat.* 11.21. Nether may we here alleage that we haue renounced our idolatry to kisse the Bridegroome, for the most dangerous kind of Idolatry, which is inuisible, raigneth yet in the midst of vs. Nowe it is nothing to haue renounced Sathan & superstition, if we put not on Iesus Christ. We are alas a great part of vs of the number of them, of whom the lord speaketh by *Esay*, 29.13: *This people honoureth me with their lippes, but their hart is far from me*. And this is called the kisse of Ioab when he killed Abner, 2. *Sam.* 3.27. and the kisse of Iudas, not the kisses which are here desired, and mutually giuen of the spouse: agreeable with that of Dauid, *Psal* 42.1. *that his soul, like vnto the poore hinde which panteth after the waters, longeth after the liuing God*. For, to attaine vnto this coniunction, we are not to keepe our selues from al such thoughts, words, and deedes, by the which the holy spirite, which teacheth vs to sigh after this Bridegroome, is manifestly made sad and grieued, and in the end chased and driuen out of the midst of vs, whereby it commeth to passe, that the later estate is made worse than the first, *Matth.* 12.45. as alas wee see too many examples thereof at this day before our eies: but wee must stand also diligently vpon our gard, to take heed that these kisses do follow one vpon another in a cõtinual tenour & train, after that god of his grace hath begun once to be working in vs: for our enemy is crafty and subtil, and can, to surprise and snare vs, serue his turne euen with those graces and blessinges which God bestoweth on vs, to make them so many instruments to our ruine and destruction. For who is he, which hauing sayd or done any thing but some thing well, is not incontinently tempted with an

opinion of himselfe? Ye see then how soone al is marred, if we stand not carefully vpon our gard. Abraham and Sara had a singular desire of seeing the race and seede which was promised them, neither were they without a true and liuely faith, without which they had not so carefully looked for it. But behold Sathan in his scout watch, who bestirreth himselfe so wel, that amidst this faith, he soweth so great impatiēce, that there is nothing wanting on the part of Abraham & Sara, that they be not depriued of their longing, thorough their owne great fault and folly. For what doth Sara? Shee perswadeth her husband to take Agar the bond maid, to haue of her this issue and seede, of whom Ismael is borne, the persecutor of Isaack the child of promise and only heire thereof. Look we likewise on Rebecca, who beleeued that which was tolde her of her two children, being yet in her womb, *Gen.* 25.23. notwithstanding being narrowly watched & snared by Sathan, when she saw Isaacks intent and purpose was to blesse Esau: it wanted not through her impatience, that al was not ouerthrown & turned vpside down, as it had indeed notoriously come to passe, had not God by his grace & holy spirit gouerned Isaak in the end & issue of this matter. And among other causes we must principally attribute the great afflictions, which after befell Iacob menaced by his brother, to this slie touch of hers, though God drew light out of darknes. Wee haue hereof also a notable example in Martha the Sister of Marie, who not knowing how to gouern and rule in good sort that good and holy desire she had of receiuing and well entertaining of Christ in her house, chose not the better part, but that, for which shee was reprehended *Luk.* 10.42. Let vs therefore all of vs little and great be careful, not only to demand of God his graces and blessinges, but also that principall grace which gouerneth all the rest: as we here see that the spouse speaketh not simply of one kisse, but of *kisses* in the plural number, and addeth moreouer *of his Mouth:* to teach vs that to come vnto this so much desired coniunction wee must demaund of God grace vpon grace, which graces doe truly part from his mouth, being not onely produced,

produced, but also entirely gouerned by his spirit, without anie mixture of our leauen. As for example, conformably to that which I euen now alleadged of Martha, you the woorshipful the magistrates are much busied & encombred in the dispatch of ciuil causes and administring of Iustice vnto euery man (which is an holy vocation and calling, with which the Lord hath honoured you, wherein I beseech him to graunt you his grace to beare your selues wel, & vprightly, and diligently.) But if you so imploy your selues herein, that the desire you haue to doe iustice in ciuill causes, cause these roomes to be voide which ought to be filled with your persons, to heare the woord of God, which should rule and direct you in your charge: this is called vnder the colour of doing well, to forget the chiefe & principal busines. Again, behold a preacher which wil be diligent and painful at his study, to prouide wherewith to feede his sheepe. This is a most holy & necessary desire: but if he giue himselfe in such sort to his booke, that while he is at his study, Satan catcheth one of his sheep, this is not to do the duty of a pastor or sheepheard, who should not only attend vnto reading, according to the admonition of Saint Paul: 2. *Tim.* 1.13. but also to watching ouer his flock, both in general & in particular, according to the exãple of our Apostle, *Act.* 20.26. Behold likewise an housholder & houswife, who is careful to trauel according to the cõmandement of god for the maintenãce of hir family: look on an honest merchãt, which endeoreth to folow his calling in a good cõscience, for the profit of the cõmon weal (which is a thing very rare & seldom in this world) these are holy & honest desires: but if to attẽd on these things, a man be then at his shoppe, when hee should be at a sermon, to doe better: this is nothing else but to do euil, when we think to do our duty. And therfore I say again, that we must be watchfull & stand vpon our gard, to desire aboue al things, *the kisses of the mouth of the Lord*: & that with a pure, holy, & ordered affection, after the example of this spouse, vnto whõ the lord of his grace conforme vs: which thing we wil demaund of him saying, *Almighty God &c.*

The Third Sermon.

Our helpe be in the name of God, &c.

2 For thy dilections are better then wine.

1 *That the whole contentment of the spouse or Bride proceedeth from thus, that the Bridegroome hath loued her first.*
2 *The woork of creation is the first testimony of Gods loue & dilection towards man.*
3 *The worke of redeption is a more admirable testimony of this dilection, but is particularly belonging vnto the spouse.*
4 *The testimony of this loue is declared vnto vs in the holie Scriptures.*
5 *In what sense these dilections are preferred before wine, and why the spouse useth this word in the plural number.*
6 *The mutual and enterchaungeable dilection or loue which is dewe vnto the Bridegroome, is the sum of the Law. And the principall abuses which are committed in dilection or loue, and in hatred.*
7 *That God alone ought properlie to be loued.*
8 *That knowledge must go before loue, and how man before his fal knew and loued God.*
9 *Whether Adam and Eue had the knowledge of euil, thereby to haue hated it, before their fal.*
10 *Men before they be regenerate, cannot, nor wil not learne to loue or hate aright.*
11 *The onlie spirit of God, which created vs, teacheth the spouse this lesson, but yet not without resistance.*
12 *The marueilous combate of the Bridegroome for his Bride.*
13 *The warre of the spirite against the flesh is not by and by ended.*
14 *How wee ought to loue one another, and the other creatures.*
15 *The hatred of vs against the diuell ought to be irreconciliable.*
16 *How we ought to hate the wicked.*
17 *Abuse in hating the creatures which are made for our vse.*
18 *A conclusion of the treatise of orderlie dilection and hatred.*

WEE haue hearde howe the spouse forgetting all other thinges whatsoeuer without exception, protested that shee desired no other thing than *the kisses of the mouth of her Bridegroome*. Nowe to the ende that euery one of vs may knowe that shee speaketh not as a fond passionate bodie, but as one which is indeed sage and sober, and which knoweth to make good difference between that which she ought to desire and that she ought to shun, she addeth a peremptory reason of her

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ſo ardent deſire, to wit, the *dilections of her Bridegroome*. Which thing becauſe it may be taken in two ſortes, either of the loue of the Bridegroome towardes the Bride, or of the Bride towards the Bridegrome, we muſt firſt of al vnderſtand, that this heere is meant of the dilection wherewith the Bridegroome doth loue the Bride. For otherwiſe the Bride ſhould brag and boaſt of her ſelfe, which the Saints of God are neuer wont to doe. This therefore is the ſenſe and meaning of this place, that it is not, but vpon great ground and reaſon, that the ſpouſe forgetting all other thinges, yea euen her owne ſelfe, deſireth nothing elſe than to be loued of Ieſus Chriſt her Bridegrome, & to enioy her wel-beloued, ſeeing there is nothing to be compared vnto the dilection and loue of God towards vs: whence it followeth reciprocally, that is, back againe, that there is nothing which we ought to loue beſides him. But firſt wee muſt begin with him which hath loued vs firſt, becauſe that without this, wee could neuer knowe him aright vnto ſaluation, nor loue him.

2 But who is able to ſound this bottomles depth, wherein to we now enter, I mean the ſpecial dilection of God towards his church? Truly our God is infinit & incomprenable in al his works, euen in the ſmalleſt of them, ſith there is no proportion at al, between that which is infinit, & that, which is boũded & limited, & we can go no farder in cõprehending that which is incõprenable, than to know it to be incomprenable. But God hauing made man, not to be cõprehended of him, but yet to be known notwithſtanding & adored in the gouernment of this world, hath giuẽ him a ſoul indued with vnderſtanding, which may attain as it were to the borders & skirts of his Maieſty, hauing for his obiect this goodly theatre of the worlde aboue & beneath, witneſſing ſenſibly (that is by a corporall obiect, and ſuch a one as may be perceiued by the corporall ſenſes) the eternity of the Creator, together with al his power, wiſedome, bounty and fauour in particular, towardes the flowar of all his workes, which is man. *Pſal.* 8. & 19. & 23. *Rom.* 1. 20. And this was the firſt teſtimony of the infinite dilection of God towards

wards man, to wit, the creation of the worlde (which hee hath made subiect vnto man) a worke worthy of perpetual admiration, as we are taught, *Psal.* 8.3. and which is called the wisedome of God, 1.Cor.1.21. and the mirrour of his eternity & power. *Rom.* 1.20.

3 But what? Man hauing put out the eies of his vnderstanding, not to see, or know any more, such a fauor and exceeding grace of his Creator in the woork of his creation, behold this Bridegroome which appeared with an infinitely more cleare and euident testimony of his loue and dilection in the woorke of redemption, than he had done in the woork of the creation of the world for man: yea without al comparison, whether we consider the maner he hath vsed to make this second woorke, or whether we haue regard vnto the worke it selfe. For in the creation, it was doutles an exceeding bounty & passing measure which moued him to make man after his owne image: so excellent and so perfect he made him. But what is this vnto this infinite loue and charity which moued him to make this second work, by which he hath drawē, euen out of the corrupt masse of mankind, sanctified notwithstanding by his holy spirit, not onely another man more holy, and more perfect without comparison than euer the first was, but a *Man-God*, by vniting his sonne personally, and for euer with our flesh, yea with al our infirmities for a time in the flesh, sinne onely excepted, and which is more, charging all our sinnes vpon him? And for whom? For vs his enemies, out of whom hee hath chosen, and made to be borne this beloued spouse, to the end that beeing rauished with the Apostle, we should cry out at this most high, most great, and most profound secret of secrets, *Ephes.* 3.18. and 5.32. *O the profound riches of the wisedome and knowledge of God.*

4 But behold yet another kind of incomprehensible dilection and loue which manifesteth it selfe in this woorke of our redemption. For becauſe that this corporall presence of his in the world should not alwaies endure, the sonne of God being not come into the world to consummate and end his mariage

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here with his Church: but contrariwise to seeke after her, and to drawe her vp on high, into that most holy place whereinto he is entred first: *Heb.* 9.24. to prouide there for vs an eternal habitatiō, *Ioh.* 14.2.2. *Cor.* 5.1. To the end notwithstāding, that this liuely image of the Sonne of God should not leaue therefore to bee alwaies before our eies: *Gal.* 3.1. he hath left vs his liuely pourtrait in his doctrine written by the Apostles, cōprising whatsoeuer is behoofull for vs to knowe, either touching his person, or touching al the counsail of god his father cōcerning our saluation, *Act.* 20.17. & this after so euident a maner, as if, yea more spiritually, than if we saw it with our carnal eies only, hard it with our eares, touched it with our hands, as many did, which notwithstanding knewe him not, nor vnderstoode him as they ought to know and vnderstand to saluation. What more? Behold dilection vpon dilection. For because it were in vaine to present the fayrest thing in the world to those which are blind, behold wherefore togither with his woorde so preached by himselfe, & after written by his Apostles, he hath sent in ful aboundance (as much as was necessary, to know and follow this good way) his holy spirit into his Church, according to those promises of his made by his Prophets, and namelie by Ioel as S. Peter expoundeth the same: *Act.* 2.17. to lead vs into al truth: *Ioh.* 16.13. giuing vs eies to see, and eares to heare: in a word, to be and raigne himselfe in our hearts vnto the ende of the woorlde, which shal be the ful consummation of this holy mariage: *Mat.* 28.20.

5 Maruail we then if this spouse to whom onely it is giuen to sauour indeede such a sweetnes, beeing altogither rauished herewith, neither loueth, nor desireth any thing else, than *the kisses of her Bridegroome*, saying, *that the wine is nothing in respect of his dilections*? For by this woord *wine* she meaneth not only that creature of God of which it is specially said, that it is made to reioyce the heart of man, *Psal.* 104.15. but all delicacies, yea without exception euery other creature in the which a man may delight and take pleasure. And therefore this spouse speaketh of *the dilections of her Bridegroome* in the plurall number:

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not that there bee many in the essence of God, in whome all things are but one, as himselfe is but one, but in respect of vs: becauſe that not only in this worlde God beſtoweth on vs an infinit diuerſity of his graces, as wel in quality, as in quantity: but aboue al, in reſpect of that great treaſure of felicity, which he will heap vpon his Church, *when God ſhal be all in all*, 1. Cor. 15. 28. giuing her thoſe things which *neuer eie hath ſeene, neuer eare hath hard, neuer hart hath conceaued*: Eſay 64.4. 1. Cor. 2. 9.

6 Laſt of al, let vs learne of this ſpouſe the true vſe of conſidering of theſe infinite dilections of this Bridegroome, namely, to the end that as he hath loued vs more than he needed, ſo that wee loue him becauſe hee is onely worthy to bee loued: whereupon it is requiſite and needefull that we here treate at large of true dilection, and well ordered hatred, which are two affections which rule, as I may ſay, all the other.

Our Lord Ieſus Chriſt *Math.* 22. 36. being aſked his opinion touching the greateſt commaundement, ſendeth vs back to the firſt table of the lawe, which he reduceth into this ſumme: *Thou ſhalt loue the Lord thy God with al thy hart, with al thy ſoule, and with all thy thought*: and indeede mutuall loue and amity, be it good or bad, leadeth vs thereto, that he which loueth truly, ſeeketh after nothing ſo diligently and ſo affectionatly, as to doe that which he knoweth to be agreeable and pleaſing to him, whom he loueth. And therfore the faithful ſoule which is here brought in, to ſhewe vs what and how ardent the true affection of the faithful ſoule is towards God, began her ſpeech with the teſtimony of her extreme deſire ſhee hath to bee ioyned moſt neerely with Ieſus Chriſt her Bridegroome, to wit, to be vnited altogether vnto him, yea to be as it were with him, to ſerue & to honor him with al her hart & al her might. And this is alſo the true, the right and the laſt end and ſcope of not only all our actions, but alſo of our whole vnderſtanding and will, to the end that we may ſay with the Apoſtle, that *Ieſus Chriſt liueth in vs and we in him*: Gal. 2. 20. So then as among all the reſt of the affections, loue is the moſt ardent, ſo are the effects thereof moſt vehement, according to the ſaying of Chriſt:

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Where the treasure is, there is the hart also, Luk. 12. 34. but al lieth in this poynt, that a man loue that which he ought to loue, and so as he ought to loue. And this is it wherein men do ordinarily deceiue them selues, louing that which they should hate, & hating that which they shoulde loue: or if happily they loue that which they should loue, or hate that which they shoulde hate, yet not louing nor hating in such sort and so far as they ought, but euer either more or lesse then they ought, or for some other end then they ought.

7 To correct therefore al these defaults, the spouse teacheth vs here first by her own example, that it is God alone, to speak properly, whom wee ought to loue, without giuing anie part of our hart to any other thing whatsoeuer. Which thing reason it selfe may in general teach vs, how corrupt and peruerse so euer it be. For there are two things which naturally drawe men to loue, to wit, beuty and vertue: which if a man will not bee deceiued, must neuer bee separated, witnes the common prouerb, That a fayre feature with foule conditions is nothing worth, beuty by it selfe being nothing else, but a vaine bayte and allurement, which draweth to an euil end. Now wee must of necessity confesse that God alone is properly beutifull and good, yea beuty and vertue or goodnes it selfe in infinite perfection, seeing whatsoeuer is good and beutifull among the creatures, is but a small glimmering beame of that which is wholy entire and essential in the Creator.

8 But because that God is incomprehensible not onely to our outward senses, so that we cā neither see, nor hear, nor tast, nor smell, nor touch him, but also to our vnderstanding: it seemeth that it may be thence concluded, that therefore we cannot any way neither know, nor loue him, seing we must know him before we loue him, nor by consequent serue him aright; whence it would follow, that our faith and hope are thinges vaine and friuolous, which would bee the ouerthrowing of all religion. You see then why this matter is to be vnderstood yet more clearely. The Scripture therefore teacheth vs that the Creator hauing created al things for his glory, *Prouerb.* 16. 4.

that is to say, to be thereby glorified (which could not be if he made not himselfe to bee in some sort knowen by them) hath not made notwithstanding al creatures capable of this knowledge, but only Angels and men. As for the Angels we wil not speak of them in this place. But touching men, Moses sheweth vs by this word of image and likenes of God, according to the which he saith that God created man, that the Lord creating the soule of the first man engraued togither in his vnderstanding a marueilous light and knowledge naturally infused, to know his Creator, and that in a very high degree of knowledge: and likewise a most excellent vprightnes and integrity in will, to haue no affection whatsoeuer which were not correspondent to the nature and will of God, perfectly iust and perfectly good. The which thing is expounded by the Apostle by the words of truth in vnderstanding, and of righteousnesse in will, when hee declareth what was this image and resemblance of god, *Ephes.* 4. 24. & al this that God might be known and glorified by him. Beside these two graces the Creator had also engraued in all his creatures innumerable testimonies both of his infinit wisedome and liberality, and of al other his perfections, in yealding the gouernment of them next vnder himself vnto man, as hauing made them for his vse, as is declared among other places in the eight Psalme: to the ende that this knowledge of God, and vprightnes of affection might by the obiect of the creatures bee maintained and confirmed in man, hauing alwaies before his eies so many mirrours or looking-glasses to behold the perfections in God, as were creatures in the world: and so many testimonies of the goodnes of God towardes him, as were creatures made for the vse of man, and subiected to his gouernment. And of this it followeth, that man is not only bound to giue God thanks for that which he hath receiued from him, in himselfe, but also for all the giftes which God hath bestowed vpon all other creatures for man, which are as it were preachers of the glory of God vnto men, *Psal.* 19. and if they had vnderstanding and mouthes, woulde cry with a loud voice, both aboue and below saying, Yee men,

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for whom we are made, thank God for vs, glorifie him in vs: Whereas since the fal of man, by the sinne of whom they haue beene brought to this miserable estate whereunto they haue been subiect, *Gen.* 3.17. they cry and demaund vengeaunce of god, *Rom.* 8.22. The creatures therefore being faire & good euerie one in his degree, as Moses also distinctly specifieth the same in the history of the creation, and as I haue said, beautie and goodnes beeing the obiects of dilection, it followeth that man naturally before his fall (which was also requisite for the right gouernment of al those thinges which were committed vnto him, seeing none taketh pleasure to maintaine and gouerne that which he hateth) bare an affection vnto al the creatures, but yet so, that in the beuty and goodnesse of them, he did contemplate the author and giuer, and therefore by consequent loued not, to speake properly, the creatures, but the Creator in contemplating and beholding the creatures.

9 Now seeing that loue and hatred are so directly contrary, and that the one putteth forth the other, it must needes bee that man before his fall hated that which was foule and ill, seeing hee loued that which was fayre and good. But, howe can this be true, whereas before the fall of man all was faire and good in the worlde, as the Lord had made it? *Gen.* 1. 31. I answere, that truly seeing there was nothing foule or euill in the worlde, man before his fall hated nothing, but loued his Creator in all things. But seeing he was endewed with vnderstanding to knowe wherein he ought to loue his Creator, hee had also in himselfe the meane to know, that he ought to hate the contrary if he should meete with it: as indeede alas he met it with a mischiefe, when Satan (which remaining not in his first estate had made himselfe most fowle and most wicked) discouered himselfe inough vnto him for such a one as he was, and most worthy to be hated and reiected, when in tempting of him, he accused the creator of enuy and lying. And behold here wherein Eue, and after her Adam did faile inexcusably, to wit, that in steede of vsing that addresse and helpe which they had to know well enough and to hate this deceiuer, they

suffered themselues to be perswaded of him, & so enthralled and captiuated themselues with all their posterity in this corruption: *Rom.* 7. 14. which maketh that he is now most blinde and most bad together in louing and in hating.

10 For if we examine the whole course and traine of the worlde, what shall wee finde els, but some deceiued in the difference betweene good and faire, and euill and foule: others wittingly louing that which is worthy of hatred, and hating that which they ought to loue? For example, if the question bee touching that which directly concerneth the loue and seruice of God, behold the superstitious and Idolaters so bewitched, that not only they cānot, nor wil not know & loue the truth, but they stop their eares that they may not heare, & their eyes that they may not see, and which more is, they persecute it with fire and sword. Behold on the other side the Atheists and mockers of all religion, with which the whole world at this day stinketh, the earth it selfe demaunding vengeance of God. If we speake of the life of men towardes men, and consider whereunto all apply and giue themselues great and small from morning to euening, we shall finde that some burst with the plenty and abundance they haue, and would sel paradise out of hand for a lickerous morsel, others trauaile not to serue God by their life, but only to maintaine this life, fearing they should die for famine, and will not stick, so they may saue a farthing, to loose their soul, & the word of their saluation: others possesse not their goods, but are possessed of thē in body & in soul, others welter and walowe like hogs in their wanton lustes, others are insatiable in swallowing downe of honour to fil themselues with wind, others giue themselues to ten thousand vanities, as this wise king Salomon himselfe hath at large declared in his booke of the Preacher. In a word, see how by not louing and hating as they ought, euery man departeth out of this life, without knowing, or without well thinking thereon, what he came hither to do.

11 You see thē what this euil is, & what is the original cause therof. But what remedy is there? To haue recourse vnto him

which

which hath made vs, & who alone can make vs anew, by the same power, which is his holy spirite, *enlightening the eies of our vnderstanding:* Ephes. 1. 18. Act. 26. 18. *framing a clean heart within vs,* Psal. 51. 12. *creating in vs both to will and to doe.* Phil. 2. 13. in a woorde, *making vs* from the head to the feete *new creatures,* 2. Cor. 5. 17. that is to say, such as this spouse is set before vs here to bee, which is at large described vnto vs by Ezechiel, both in her first estate and condition, and also in this whereunto she is exalted, *Ezech.* 16. in such sort that rightly the Apostle calleth the Church *the woorkemanshippe of God.* 1. Cor. 9. 1. yea of him alone in respect of the effect, 1. *Cor.* 3. 7. and a woorke so long, and so hard and difficult, because of our rebellion, that the spirite of God cannot, as I may so say, come to the end thereof but with time, and by plucking vs vp as it were by a pully. Which seeing it is so, let vs consider what this perfect loue and charitie of ours ought to be towardes God and our neighbour, the portraiture whereof, is set down in the two tables of the Lawe, and hath too in some sort beene knowen & marked by a Painim, saying, (in speaking of the mutuall frindship of men,) that true and perfect loue and frindship is shewn in this, that the one desireth that which the other desireth, and wil not that which the other wil not, which is as much to say, that hee loueth that which the other loueth, and hateth that which the other hateth. This is an excellent rule to direct our whole life by, if we take the Lawe of God for the ground and foundation of that which wee ought to loue and to hate, and by consequent presuppose, that the will of the Bridegroome which is the head, whose wil is declared in his Lawe, giueth a Law vnto the wil of the spouse, witnes that which we craue euery day in our praier, saying, *Thy will be done.*

12 And to shew how necessary this patern is, behold Iesus Christ, that is to say the Bridegrome himself, who being come into the world to cõquer & win this Bride, & to kisse hir, as hir selfe desired, with his own mouth, being in cõbate with him, which held her frõ him, vttereth this strange speech *Notwithstanding not that which I wil, but which thou wilt. Mat.* 26. 39. And

what meaneth this? Was there a ſtrife and rebellion betweene the wil of Ieſus Chriſt and the wil of God his Father? None at all. For were it ſo, hee coulde not haue beene either God, or ſo much as a good man, much leſſe our Sauiour, as indeede and truth he is. For as much then as the perſon of the father and of the holy Ghoſt, and his, are one and the ſame God, his wil alſo is one & the ſame wil with the father & the holy ghoſt. And in aſmuch as he is man he had another wil, as it were another nature, but without all repugnancy notwithſtanding againſt his diuine wil. Who is it thē which ſpeaketh thus? Ieſus chriſt, God & mā, but according to his humanity: againſt which diſtinctly this combat was addreſſed, becauſe it was in it, that he ſhould make his combat and ouercome as it were himſelfe, in aſmuch as he is God the iudge and reuenger of ſinne, in ſuch ſort that in one perſon alone, he is aſſailed and aſſaulted, and is alwaies conquerour. And what cauſed him ſo to ſpeak? Not any rebellion of his humane wil againſt his diuine wil, but only a diuerſity proceeding from the apprehenſion of that moſt frightfull and moſt horrible feeling of the curſe & malediction of God, againſt al the ſinnes of the elect, which he had vpon himſelfe, although he had no blemiſh at al in himſelfe: an apprehenſion notwithſtanding entirely ſubiecting it ſelfe vnto the will of God, and in euery point wel ordered and gouerned. And if the Bridegroome ſpeake thus beeing altogither perfect, what muſt the Bride and ſpouſe doe, in whom this orderlineſſe and good regiment of wil is ſcarcely begun?

13 Behold therefore, I ſay, why this change, by which it is giuen vnto this Bride to loue that which her Bridegroome loueth, and to hate that which he hateth, is not a woorke of an hour, not of a day, not of a month, not of a year, but a continuall combat, ſo long as life laſteth betweene the ſpirit of the regenerate man, and the fleſhe of him which remaineth ſtill in his old skin. And therefore this which the ſpouſe here ſpeaketh, and ſhall tell vs heereafter of the affection which ſhe beareth vnto her Bridegroome, in whom ſhee ſeeketh her whole reſt and contentment, is not fainedly ſpoken or in hypocriſie,

for

for the Church is not the schoole of fainednesse & hypocrisie, but of truth and syncerity. But this ought to bee vnderstood, as of her in whom sinne raigneth no more, *Rom.* 6. 14. and yet leaueth not to be in her notwithstanding, *Rom.* 7. 17. 18. & to fight as much as it is able against the spirite, *Gal.* 5. 17. the Apostle himselfe one of the most perfectest mẽbers of this faithful & chast spouse may be more than a sufficient witnes hereof vnto vs, crying out *that hee doth yet the euil which hee would not doe, and doth not that good which he would doe*: and againe crying forth, *miserable man that I am, who shal deliuer me from this mortall body*, Rom. 7. 19. 24. Let vs therefore confesse, that through the grace of God, this spouse, which is the company of the true faithful, is reformed, both in her vnderstanding, to discerne betweene that which is good and that which is euill, and in her affections to loue & folow after that which is good, & to hate and fly that which is euil: but yet notwithstanding shee must stil growe both in this knowledge from faith to faith *Coloss.* 1. 10. 2. *Pet.* 3. 18. and in the practise not onely of louing and of hating rightlie and soundlie, but also so far and in such measure as she ought, the which thing is especially hard to obserue.

14 Yet is it an easie matter to know it, to wit, that seeing a man must loue God with al his hart, he may not diuide & part this dilection to other things: and touching the loue due vnto a mans neighbour, being loued next after God, and for the obedience we owe vnto God, this dilection is nothing else, but a streame flowing from the fountaine of that loue due entirely vnto God alone, and not, to speak properly, another dilection, for which our heart is parted and diuided into two. For God which is iealous of his spouse and of his glory, wil haue either all or none. That which I speake of our neighbour, yea of all men, ought to be practised towards all the creatures made for our vse, vnto the which we must take heede we transferre not our loue, as the couetous doe which make an idol of their substance. *Ephes.* 5. 5. The riotous and gluttons which haue no other God but their belly, *Philip.* 3. 19. and in generall all

those

those which make their soule & their body to serue any other creature, according vnto their passions and lusts, in steede *of vsing them with giuing of thanks*, praising and blessing the Lord in them: 1. *Tim.* 4.4. and keeping our selues from all disorder and vnmeasurablenes, be it in quantity, or in quality, or principally in the end & scope of the right vsage of them, which is the *glory of god*, 1. *Cor.* 10.31. as wee are warned by diuerse aduertisements sowed here and there, touching this point, throughout the Scriptures. Thus you see what this dilection is of the true spouse, addressing and turning her hart thither, where her treasure is, according to that measure of grace which is bestowed vpon her.

15 But what shal we say of the hatred which is ioyntly opposed to loue & dilection? It is easy to vnderstand, that we must asmuch hate that which is euil, as loue that which is good. But whereas euil is not a creature of God, but a vitious quality fallen on that which was created good, we must put a great difference betweene the Creature and the vice, as much, I say, as may and can bee put. This I adde, because of one creature, the which is so corrupted, and so far cursed of God, because it hath beene the original and spring of al vice and of al euil, as wel in it selfe as in man, and consequently of sinne and of death: that it is, and shal euer be worthy of all hatred and execration, I meane the Diuel and his Angels. And behold my brethren, behold him which being perpetual enemy of this Bridegrome *who hath bruised his head*: Gen. 13. 15. and troden it vnder his owne feete and vnder the feete of his spouse, *Rom.* 16.20. and seeking nothing elsse but as a *greedy Lion to* deuour vs: 1. *Pet.* 5.8. this *old red Dragon* I say, pursuing this spouse with al manner of rage, *Apoc.* 12.3. this is he whom we must hate with an irreconciliable hatred, this is hee against whom wee must armour our selues with al the pieces of our armour: *Ephes.* 6.13. and 1. *Thess.* 5.8. in a word this is he whom wee must perpetually detest and abhor.

16 As for the other creatures there is choyce to be made. For first because man alone amongest all the creatures is infe-

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cted with the poyson and venom of this serpent, yea and that wholy and entirely both within and without, we must consider of him also distinctly: and behold how wee must governe our selues herein. It is true that mankind is altogither corrupted and consequently euerie man beeing such, euen from his conception, *Psal.*51.7. is culpable of the wrath of God: *Eph.*2.3. It is also true that the Law of frindship requireth, that a man be a frind of his frinds frinds, and an enemy of his frindes enemies. But because that God of his infinit goodnesse would not adiudge euerie man particularly vnto euerlasting destruction, as he hath done Satan & the Angels his cōplices, but contrariwise would draw his spouse & his Church out of this corrupt masse, in such maner as I haue before spoken: & thereupon we cannot (& therefore consequently we ought not) but by very vncertain presumptiōs discern those, which he hath destinated or not destinated vnto this fauour: therefore leauing vnto God his secret iudgemēts, we must indeed be frinds vnto the frinds, & consequently enimies vnto the enimies of our beloued, but indefinitely: that is to say, without giuing of sentence of this man, or that man to set & sort him among the nomber of the reprobat. On the contrary side knowing by experience of our selues, that *of being his enimies by nature*, Ephes.2.3. *he hath made vs his friends*, Rom.5.8. Ephes.2.11. we must irreconciliably hate the euil, that is to say, the corruption, & al the fruits thereof, first in our selues, then in euery one besides, & yet not hate the persons, but contrarywise seek by al meanes to make them partakers of the same grace, which is shewed on vs by our cōtinual praiers vnto god beseeching him, *That his kingdom come:* (which cōsisteth in the accomplishment of the nomber of his elect in the last day, 1.*Cor.*15.24.) and by all duty of charity, euen towards straungers themselues, to force them to enter in vnto the banquet, *Luk.*13.14. towards the domestical, which shut out themselues, to the end to make them ashamed to stay without, 2.*Thes.*3.14. yea towards the persecutors themselues, *Mat.*5.14. being apparant by the first sermon of Saint Peter, *Act.*2.37. that the Lorde praied not in vaine indefinitely for

them which crucified him, *Luk.* 23. 34. and by the conuersion of Saint Paul, that Saint Stephen praied not in vaine for them which stoned him, *Act.* 7. 60. And thus wee must vnderstand the saying of Dauid, to wit, indefinitely, that he hateth yea entierly hateth those which hated God, *Psal.* 139. 21. and the imprecatiõs which he vseth in many places of his Psalms, excepting such as be prophetical, of which sort there are also some in Saint Paul, *Gal.* 5. 12. & 2. *Tim.* 4. 14. which we must take good heed we draw not into consequence, according to that aduertisement which Iesus christ gaue his disciples in this behalfe, when they would rashly imitate the zeal of Elias, *Luk.* 9. 55. And yet we are likewise commaunded to flie, yea to detest the companies of the dissolute & wicked, 1. *Cor.* 5. 9. although Iesus Christ himselfe tooke his repast with sinners and Publicanes, whereof he yeeldeth a reason, *Mat.* 9. 13.

17 As for other creatures which are made for our vse, there is no question of hating or flying of them in themselues, being good creatures of god. In the which point some fantastical mẽ do fail, of whõ the Apostle speaketh, 1. *Tim.* 4 3. & some others, which would bring vp again the legal distinction & differẽce of meates, *Coloss.* 2. 21 & yet to this day certaine superstitious hipocrites, of whom it is spoken: *Matth.* 23. 24. make a conscience of smelling vnto a mosegay: whereas this spouse saide not, that wine is naught, but that the dilections of her Bridegroome are a great deale better. We must therefore loue them lesse then to set our whole hart vpon them, as hath bin handled by vs alitle before. For rather wee must fly all things which estrange & turne vs from the loue of God, without excepting father or mother, wife or childrẽ, which is meant by this word of hating where mention is made of hating, that is to say we must set all things without exception after the glory of God & our vocation, *Deu.* 33. 9. *Luk.* 14. 26. In a word, it is this spouse who in this respect, *is crucified to the world, and the world crucified vnto her*, Gal. 6. 14. *vsing the world as if she vsed it not*, according vnto the saying of the Apostle, 1. *Cor.* 7. 31. *and being so in the world that she is not of the woorlde*, Ioh. 17. 11. 16.

18 Ye

18 Yee see then my brethren what the loue and dilection of the Bridegroome is towards his Bride, whence proceedeth our saluatiō: you see on the other side how we ought reciprocally to loue him which hath loued vs so much, wherein consisteth the testimony of our election & saluation. 1. *Ioh.* 4. 12. Lastly you see how we ought in this world to order & rule our loue and hatred, which is the sum of a Christian mans life. God of his mercy giue vs grace throughly to knowe & to followe this way, which we will demaund of him together with all other things necessary for vs, beseeching him as followeth.

Almightie God our heauenly father, &c.

THE FOVRTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the third verse.

3 Because of the odor of thy excellent perfumes, thy name is poured forth as a perfume, and therefore the virgins loue thee.

1 *The consideration of the excellency of the Bridegrome, is that which engendreth in the Bride a desire of knowing him, as the sauor of that which is odoriferous, maketh a man to couet after it.*

2 *What the sacramentall perfume which represented Christ was, whereunto the spouse hath respect in this place, and wherefore he speaketh in the plural number.*

3 *These odours sauour not but to the spouse, and are considered in Iesus Christ according to both natures, notwithstanding in diuerse respectes.*

4 *The first relation and correspondence betweene that sacramental perfume and the perfections of Iesus Christ.*

5 *The second correspondence.*

6 *The third correspondence.*

7 *That it behoued that this perfume should be poured forth, first towards god, to appease him towards vs by his sweet smel.*

8 *Secondlie vppon euerie member in the Church, represented by this spouse, to bee perfumed with the wisedome, obedience, righteousnesse and puritie of this Bridegroome, by imputation.*

9 *Another effect of this perfume in our sanctification, & how our good works are a sweete smell vnto the Lord, not for their value, but because they are perfumed therewith.*

10 *An exhortation to take heede of all stinking filthines opposite to this so sweet smelling perfume.*

11 *In what sense it is requisite that euerie Christian bee a Virgine, and the abuse committed of old in this point.*

12 *The conclusion and summarie contentes of this third verse.*

THE ende and scope whereunto wee ought to refer this whole Canticle, is in sum to shewe vs, that euery faithfull soule, yea al the true Church, is in such sort in this world, that her whole heart is rauished into heauen, tending onlie to the ful and perfect coniunction and enioying of him, in whom lieth al hir treasure, which is our Lord Iesus christ her beloued. And therfore this holy spouse hauing opened & declared hir so ardent affection, addeth now, that it is not without iust cause that she maketh no reckoning of whatsoeuer withholdeth men heere below, in comparison of him, whom she desireth and longeth after, because saith she, there is nothing of so good and sweete a smell as hee, whose *perfume* shee and hir companions smelled.

2 Whereupon we are before all other thinges to note that she vseth this woord of *perfumes*, hauing regard properly and specially to the perfumes ordained and appointed in the Law. For albeit the vse of these precious perfumes were frō al times vsuall and accustomable among the people of the East, which is to be seen aswel by sacred as profane histories, notwithstanding, the spouse had not properly respect vnto this, but to that sacred perfume which was in such sort composed of earthlie sweets, that notwithstanding the receit & composition thereof came not from man, but was expresly prescribed of God, *Exod.* 30.23. with an expresse forbiddall of applying it to anie vse elsse saue *to the holy & sacred seruice of God*: Exod. 30.32. This *perfume* therefore was a sacrament and distinguished from other perfumes, as the water of Baptisme is distinguished from common water, and the Bread and Wine of the holy Supper of the Lord from common bread and wine, I meane in respect of the vse: the signes alwaies remaining in respect of their natural substance and matter entirely as before. This sacrament, I say, as al other sacraments, was composed of a signe and of a thing signified, sacramentallie ioyned & vnited, that is to say,

by

by a signification tending not onlie to represent and bring to our minde the thing signified, but also to assure vs, that that which was so signified to our external senses, was certainly & truly presented and giuen vnto euery faithful soule. And this is the cause why the name & effect of the thing signified are often attributed vnto the signe: as whē *outward Baptisme*, is called *the washing away of our sinnes*, Act. 22. 16. which is properly belonging vnto *the inwarde washing*, *which is made by the holy Ghost*, 1. Pet. 3. 2. and Mat. 3. 11. as also the names *of the body giuen for vs, and of the bloode shedde for vs*, are attributed to the bread and wine of the holy Supper in the institution thereof. So also in this place, he that was signified in Salomons time, by these holy *perfumes*, namely Iesus Christ, is called by the name of *perfume* and that in the plurall number, for the reason which I shall tell you anon. It is then the Bridegroome of the Church and of euery faithful soul, of whose *perfumes* it is here spoken, and not of any other: according to that which is said of the Apostle, *that he is the body and substance of al the shadowes of the Law.* Colos. 2. 17. the perfections of whome beeing without measure, and most excellent in the soueraigne degree, are ment by these *perfumes* in the plural number.

3 Now Iesus Christ being true God and true man, this is a thing without all doubt, that in respect of his diuinity he is the fountaine of all goodnesse, and of whatsoeuer we can imagin perfect and complet, wherewith all his creatures at the beginning were *perfumed*, in asmuch as he engraued in them such testimonies of his goodnes and beuty. But the question is here of a *perfume* communicated vnto his spouse by this sweete odour and smell, and not vnto the worlde remaining in his vncleanesse and filthinesse. And therefore wee will consider of these *perfumes* of Iesus Christ both in his diuinity and in his humanity iointly considered, that we separate not and diuide his two natures (as certaine heretikes called Nestorians haue taught) but in such sort notwithstanding, that wee knowe that these excellent smels proceeding frō the diuinity & godhead, are powred into the humanity and manhoode by which he is

vnited & ioyned vnto his church, to make her as wel partaker of his gifts and graces, as of his glory and life euerlasting. And this is also the cause why the Apostle said not simply, that *Iesus Christ is the onely mediatour betweene God and man*, but also expressely named him *Man*; not that he is not a mediatour also betweene the father and vs according to his diuine nature, agreeable with that, which was wel said by an auncient father, that *his diuinitie is not a mediatrix without his humanitie, nor his humanitie without his diuinitie*: but because it is by the interuention of his humanity by the which hee ioyneth himselfe with vs, that we ascend vp vnto God, and to eternall life. 1. *Tim.* 2. 5. *Heb.* 2. 14. The same then which is called by Saint Iohn the spirit which the sonne hath receiued without measure, *Ioh.* 3. 34. and which was represented by the doue in his Baptisme, is that very same which the spouse meaneth here by these *Perfumes*, as also Esay hath thereof spoken, vsing the very same figure, beeing as it were a commentator vpon this place, *Esay.* 61. 1.

4 Now in all sacraments there must necessarily bee some conuenience and correspondence betwixt the signe and the thing signified: for which cause vnder the newe couenant the Lorde minding to signifie the spirituall washing of our sinnes and blots, tooke the signe of *Water*: and minding to shewe from whom we drawe eternal life, *chose bread and wine* to signifie it. The same must therefore bee found in this sacrament of *Perfume*. Therefore wee must note first of all, that as the receit and composition of this *Perfume* proceeded from God and not from men: so the graces of which it is here spoken, are in the humanity of Iesus Christ, in asmuch as the sonne of God hath taken on him this humane nature of the substance of the virgin descended from Dauid, and consequently from Adam, in whom this nature of man was depriued of the image of god and made the bondslaue of sinne, *Rom.* 7. 14. but hee is borne according to the flesh without any sinne, with his graces, in as much as the corporal masse of his body was so taken from the substaunce issued from Adam, that notwithstanding it was

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through the vertue of the holy Ghoſt, that the body of Chriſt was formed thereof, *the power of the higheſt* (that is to ſay the holy Ghoſt) hauing fully ſanctified it, to bee a moſt holy and ſacred pallace and perpetuall dwelling place of his moſt holie ſoul, endowed aboue euery other creature with al integrity & perfection: & eſpecially that this humanitie ſhould become the true and perpetual temple of the perſon of the eternal and onely ſonne of God his father, from the time it was conceiued in the womb of the Virgin, to the end that Ieſus Chriſt might become true God and true man, man I ſay moſt righteous, and iuſt, and the holy of holies.

5 Secondly as the mixtures of the diuine receit of this legal *perfume* were earthly creatures of themſelues, ſo by theſe gifts and graces, of which the humanity is the ſubiect, and whereof the ſpouſe ſpeaketh in this place, we muſt vnderſtand not that which is eſſentiall in the diuinity of Ieſus Chriſt, in which thing the Eutychians abuſe and deceiue themſelues, but the qualities created by this diuinitie in the humanitie of Ieſus Chriſt, of whom wee which are his members coulde not otherwiſe draw them by any maner of participation, *Epheſ.* 2. 21. Theſe things are verie high I confeſſe and ſurpaſſe al natural knowledge: *Epheſ.* 5. 32. but hauing heard God ſpoken of ſo long in this Church, we ſhould and ought to haue our ſenſes vſed & practiſed in them, *Heb.* 5. 14. When we ſay therfore that God is wiſe, righteous, good, wee ſpeake according vnto the capacity and conceit of our vnderſtanding: but to ſpeake more properly, and to come more nearer his nature, wee muſt ſaie that he is wiſedome, righteouſneſſe, goodnes it ſelfe, yea eſſentially, that is to ſay, conſidered in his owne eſſence and being, and not that he is ſo or ſo affected, to be ſuch or ſuch, as it is ſaid of the creatures. But by theſe *perfumes* wee wil vnderſtand the effectes and operations, of theſe perfections of the diuinity, poured vpon the head of *our great & perpetuall Aaron*, according as it is ſpoken, *Pſal.* 133.

6 Thirdly the better to vnderſtand the conuenience and correſpondence of the ſigne and of this thing ſignified, we muſt

muſt conſider wherefore theſe graces, with which the diuinity perfumed his humanity, are called *perfumes*. It is therefore to ſhew vs firſt of al, that as a good perfume hindereth & chaſeth away the ſtench of any thing that is ſtincking & infecteth: ſo the ſoueraigne perfection which is in the humanity of our mediatour mortifieth and putteth awaie from God all the ſtench of our corruption, and of whatſoeuer ariſeth thence, in ſuch ſort that in him, who is by good right moſt acceptable vnto him, *Mat.* 3.17. we be alſo acceptable vnto him, *Epheſ.* 1.6. Farder as the odoriferous fume mounteth vp on high, albeit it be powred forth, and perfumeth all which come neare it: ſo the graces of Ieſus Chriſt which are powred forth vpon vs to perfume vs, as they came from aboue, ſo tend they vpward & ſerue not to holde vs heere beloue: for which cauſe alſo Ieſus Chriſt, for either of theſe reaſons, is called *the man from heauen*: 1. Cor. 15.48. and wee are taught by him when wee praie and ſay *Our father*, to ad, *which art in heauen*, whither we lift vp our ſelues, as beeing already by God ſitting with him in the heauenly places, whither this ſpouſe aſpireth and contendeth, and we with her if wee bee his true children, *Coloſ.* 2.6. Ye ſee then what wee are to gather vpon theſe three points, I meane, touching this ſigne, figured in the Lawe by thoſe corporall and ſenſible holy *perfumes*, & the thing ſignified by them, namely the perfections with which Ieſus Chriſt is endowed in all perfection, (in as much as he is our elder brother) and thirdlie touching the correſpondence, which is between this ſigne & the thing ſignified.

7 Ieſus Chriſt therefore is the only veſſel in which all theſe moſt excellent and moſt perfect odors & ſmels are contained: but this were but in vaine in reſpect of the ſpouſe, if they were ſo encloſed and ſhut vp there, that the veſſell only were perfumed with them. And this is the cauſe that the ſpouſe ſaith not, *Becauſe of thy excellent perfumes*, but *becauſe of the odor of thy moſt excellent perfumes*: & not *thy name is as it were a perfume*: but *thy name is as it were a perfume powred out*. We are therefore now to conſider of the ſweete odour of this perfume, and towardes whom

whom it is powred forth. And that was, as we haue aboue touched, first towards God the father of our Lord Iesus Christ, who hath taken such a pleasure in the smell thereof, that he is for euer appeased towards vs, for whom (saith the Apostle *Eph.* 5.2.) the welbeloued sonne *hath offered vp himselfe a sacrifice of a sweete smelling sauour vnto God*. For albeit in infinite many places this very same thing is attributed by MOSES to the sacrifices of the lawe: yet notwithstanding this must bee so taken, in as much as they were the true figure hereof, & not that the blood of bulles and of goates had any such force at al in themselues, eyther in whole, or in part, *Heb.* 10. 4. And this is the cause why Saint Iohn calleth him *the lambe which taketh away the sins of the world*, Ioh. 1. 36. and Saint Peter saith that he hath borne our sins in his body vpon the tree, 1. *Pet.* 2. 24. to the end (saith the Apostle, *Rom.* 5. 19.) that *as by the disobedience of one man sinne entred into the world and by sinne death: so by the obedience of an other man righteousnes and life were giuen vs*, this obedience stretching it selfe vnto death, euen the death of the crosse, *Philip.* 2.8.

8 Secondly this odour was powred, and is powred forth from day to day, vpon euery member of his church, as al things were sprinkled with blood vnder the lawe, *Heb.* 9. 18. which is expounded of the blood of Christ, by S. Peter, 1. *Pet.* 1.2. And this is the cause why the Angels announcing vnto the sheepheards his birth, & the reall and actuall powring forth of this perfume, whereunto this spouse euen in the time of Salomon aspired, saith not only *a Sauiour is borne to day*, but *a Sauiour is borne vnto you to day*, & consequently the Angels in that excellent song, sung not only *Glory to God on high*, but added *and in earth peace, goodwill towards men*, Luk. 2. 11. 14. This is then that sweet odour, which only bringeth vs that vnspeakable peace vnto our consciences, which the world cannot giue, *Ioh.* 14. 27. *Rom.* 5. 1. & *Philip.* 4. 7. & that not without cause, seeing Iesus Christ is made vnto vs wisdome, righteousnes, sanctification, and redemption, 1. *Cor.* 1. 30. taking away by this meanes all that which maketh vs stinking before God, and insteede of that vncleannes, perfuming vs with al that which may make

vs acceptable vnto the father. For first of all, the whole and entire pure wisdome of him, *in whom are encloſed all the treaſures of wiſedome and vnderſtanding*, Coloſſ. 2. 3. beeing communicated vnto vs and allowed vs by faith, our ignorance and blindenes, which infected our whole mind, are couered therewith: moreouer all our ſinnes being blotted cleane out by the ſatisfaction of him, who died, *the Iuſt for the vniuſt*, 1. Pet. 3. 18. and which is more, the full and perfect accompliſhment of all the commaundements of God being found in him, which made himſelfe ſubiect vnto the law, *Gal.* 4. 4. to the end to accompliſh for vs al righteouſnes: *Mat.* 3. 15. all this being reckoned and allowed vs, and applied vnto vs by the inſtrument of faith, we are not onely deliuered from the ſtench of our vnrighteouſneſſe, but alſo clothed with the odoriferous ſmell of the entire obedience of our elder brother, not onely to eſcape death, but which is more, to enter into life. Beſides this, this perfect reſtauration of our nature in his perſon, being alſo allowed vs, and becauſe it cannot bee, that he which hath giuen vs him, ſhuld not giue vs alſo al other things with him, *Rom.* 8. 32. it followeth, that inſteede of many moſt infected and filthy ſoylings, which the Lord being altogither holie, and altogither pure, cannot ſuffer, hee findeth vs in the perſon of his ſonne, altogither pure and cleane without ſpot or blame, and conſequently of a moſt ſweete ſauor, as it is he in whom alone we are made acceptable, *Epheſ.* 1. 4. 6.

9 What more? Beſides this, this very ſame power which is the holy Ghoſt, by whom wee were in the beginning created vnto the image and likenes of God, and which hath afterward fully ſanctified our nature in Ieſus Chriſt our brother: by reaſon whereof hee is alſo called our annoyntment, 1. *Ioh.* 2. 27. powreth forth the effectes of the ſame holineſſe and vprightneſſe into the hearts of the beleeuing, aboliſhing by little and little that olde moſt ſtinking nature, and making on the contrary ſide a new & altogither another nature to be born: 1. *Pet.* 1. 23. to wil & to do according vnto our meaſure, thoſe things which are acceptable vnto God, *Phil.* 2. 13. beſides the ſpeciall

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and particular giftes which the ſame ſpirite diſtributeth vnto vs, drawing them from him which is the fountaine of them, *Ioh.*16.15.1.*Cor.*12.11.as al the ſcripture witneſſeth ſpeaking of our ſecond creatiõ or regeneratiõ. And this is alſo the cauſe why the woorkes of Chriſtians beeing perfumed by our Lord Ieſus Chriſt, who worketh in our harts by his ſpirit, *Rom.*8.14. are acceptable vnto god, *Rom.*12.1.among the which the principal is the inuocation of his name, of which the prophet ſpeaking and hauing reſpect vnto this ſacramental perfume, ſaid, *Pſal.*141.2. *Let my praier appeare before thee, as the perfume, and the lifting vp of my hands as the euening ſacrifice:* as it is alſo ſaide *Apoc.*8.4. The works of charity towards our neighbor come after in the ſecond place, aſcending vp alſo euen vnto the lord by this perfume, *Act.*10.4.*&* *Phil.*4.18.by reaſon whereof the ſpouſe alſo compareth his name to a perfume poured foorth. For for this cauſe is he called *Chriſt*, that is to ſay *the annoynted of the Lord*, and we alſo are named *Chriſtians*, that is to ſay *annoynted or perfumed*, with this his perfume, which bringeth vs ſaluation. This is the cauſe alſo why hee is named *Ieſus*, that is to ſay, *he which hath deliuered vs from all mortall vncleannes and filthines which was in vs:* Matth.1.21. But let vs take heede in the meane time that wee attribute no worthines of merite or deſert vnto our woorkes, neither in quality of ſatisfaction, nor of any righteouſnes which deſerueth any wages or reward: for this were nothing elſe, but to marre and pollute this perfume with the vileſt ſtench that may bee. But let the woorthineſſe & perfume of Ieſus chriſt alone ſuffice vs, in whom we are fully complet: *Coloſ.*2.10.although of mere grace & mercie it pleaſeth him to accept of & to crowne the fruites of his ſpirit in vs.

10 What are we then to do? Euen this in a word, that according vnto the example of this ſpouſe, nothing ſauor vs but Ieſus Chriſt, holding the reſt, as being infected by vs, for doung and filthines, I ſay as being infected and polluted by vs, and by reaſon of vs. For when Moſes ſaieth that God curſed the earth becauſe of the ſinne of man, as hee had before made and bleſſed it for man, *Gen.*3.7.he teacheth vs in general, that there

is nothing in this world which hath not some spot of the curse of God, as experience it selfe doth also shewe vs the same. But this is especially declared by that pollution which consisteth in this, that men pollute and defile both themselues and al the creatures of God, when neither they can, nor they wil, so long as they remaine in their owne nature, vse them as it appertaineth, that is to say, in good measure, with an vpright conscience, and to the honour of the Creator. I speak of those which are otherwise lawfully to bee vsed, and of which the vse were pure, if we vsed them well: as for example, trauail for to get our lyuing, eating, drinking, clothing, louing of father, of mother, of country, & of other things, in which we shal euer find some default or excesse: and aboue al, this most infectious vice, of not referring al vnto the glory of God. And what shal wee say of those things which are directly contrarie to the wil of God, with which the world is wholy infected both within & without? The Lord of his mercy giue vs grace to know throughlie indeede such our filthy & stinking vncleannes, & contrariwise to seeke after this so precious and sweete odour, with which this spouse is said to be perfumed, *running downe from the Iuorie palaces*, of which mention is made *Psal.* 45. 8. Learne therefore ye couetous, how infected and stinking this filthines of yours is before God: and insteede of seeking after your pleasure, and putting your trust in vncertaine and transitorie riches, 1. *Tim.* 6. 17. haue your hart & your treasure in the true and pure & not perishing riches. Ye ambitious, learn, what the vanity of those honors & false great states, is, with which you are bewitched. Yee drunkards and gluttons, to whom nothing sauoureth but wine and meates, the end whereof is stench and rottennesse, learne to seek after the liuing water which refresheth to eternal life, and that true bread of life, and that wine which reioyceth the hart of man, with a true and perfect ioy. Ye adulterers and vile vncleane persons, very hogs and swine with two feete, how long wil you wallow in your abominable and filthy infections? Contrariwise my brethren let vs harken, (if we wil haue any part in the true life and in these sweetes whereof

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it is ſpoken: *Pſal.*23.and 138.and 36.9. oppoſed to vaine and corruptible delites,of which it is ſpoken: *Pſal.*17.14.& to that which hath been taught throughout the booke of Salomon in the Preacher)

11. Let vs harken I ſaie,to that which the ſpouſe ſaith here in theſe woordes, *And therefore the virgins loue thee*. Let vs bee therefore,both men and women,young and old,theſe virgins, of whom it is here ſpoken,and in the *Apocal.* 14. 4.or rather let al of vs be this pure ſpouſe as ſhe is nam ed by the Apoſtle: 2. *Cor.* 11. 2. which ſpeaketh here,and warneth vs with her ſelfe.For concerning corporal virginity,there is no ſuch matter heere meant or imported:in the which ſimplie the kingdome of God doth no more conſiſt, then in eating and drinking: 1. *Cor.*7.36.and *Rom.* 14.17.as alſo no man is the holyer becauſe he is married:but al cõſiſteth in behauing a mans ſelfe holily,be hee married or vnmarried. This pertaineth then nothing at al,as I haue ſaid,vnto corporal virginity,oppoſed both to mariage and other vncleannes forbidden by God: but ſignifieth here that chaſtitie and ſpirituall purity, oppoſed to all vncleane affections and actions of the fleſh, which the Scripture calleth the old man:which if wee renounce not, & which if we ſuffer not the ſpirit of god to deſtroy by litle & litle in vs, but remaine in our old skin,we haue no part with Ieſus Chriſt, nor conſequently with the kingdome of God: 1.*Cor.*6.9. *Rom.* 8.9. They therfore who haue ſo highly praiſed & cõmended virginity, as to make it the ſum of Chriſtian perfection, haue gone too far & exceeded in this poynt. Wherewith Sathan, contrary to their intent, hath ſo wel ſerued his turn,that binding at the laſt their poore conſciences with the vow thereof againſt the meaning of the Apoſtle, 1. *Cor.*7. 35. he hath in the end made the world a Sodõ & Gomorrha,both by the clergy of Rome to this day & many ages heretofore, and ſpecially by theſe ſinks of ſtewes, & brothelhouſes of men & women, the ſtench & infectiõ of which,aſcendeth vp into heauẽ.And that this is here very much beſide the purpoſe alleadged for virginity, it appeareth at leaſt by this, that in the time of Salomon,

there was no mẽtion at all of such virginity among the people of God, but he which married not his daughter, was thought to do wrong and iniury to his tribe & family. But besides this, if wee should take the name of virgins thus in this place, wee must exclude out of this company, the chiefe & principal men of it: I meane, Abraham, Isaac, Iacob, the Patriarckes, and almost all other the renoumed Godly before the comming of Christ. Nay which more is, Saint Peter himselfe, whom they make the head of their Church, must be shut out, *Mat.* 8. 14. & the other Apostles, and the brethren of the Lorde, 1. *Cor.* 9. 5. yea Saint Paul himselfe also, if a man will beleeue most of the ancient and renoumed expositors, vpon the place of the *Philip.* 2. 20. To returne to our purpose, the spouse teacheth vs here three most necessarie pointes: the first that to bee partakers of this coniunction with Iesus Christ, we must be *virgins*, that is to say, *sin must not raigne in vs any more, but as our God is holy, so wee must giue our selues vnto all holines, mortifying our members which are vppon earth, beeing followers of Christ, and walking as hee hath walked*, Colos. 3. 5. Ephes. 5. 1. and 1. Iohn 2. 6. Secondlie by what meanes wee passe from our vncleanesse to this puritie, to wit, beeing perfumed with the graces of the Bridegroome, *by whome it is giuen vs to beleeue:* Philip. 1. 29. Ephes. 2. 8. *and to will and to doe, according to his free good will:* Philip. 2. 13. And thirdlie what is the principall effect of this perfume, powred into our heartes, namelie, the loue of God opposed to the loue of the worlde, and which loue is as it were the light of the lamp of those wise virgins, of whom mention is made, *Matt.* 25. as also it is expreslie reiterated by Iesus Christ, in that excellent and last sermon which he made vnto his Disciples going to his death, and by Saint Iohn almost throughout his first canonical Epistle.

12 Wee haue therefore in this third verse an excellent abridgement of al true Christianity to discern it from the false, which leaneth to it selfin whole or in part, & likewise the most certain & perpetual mark of true Christians: to be of the number of which, it sufficeth not that the perfume of the gospell

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bee powred vpon vs, but we must bee sprinckled within with the blood of the Bridegroome, and with the power of the spirit of sanctification, 1. *Pet.* 1. 2. being receiued by a true & liuely faith, and witnessed truely by good workes: to the end that that being accomplished in vs which is written in the 133. *Psal.* namely, that this precious perfume with which our true head Iesus Christ was annointed descending down vnto vs, so to loue him as hee hath loued vs, *Ephes.* 5. 25. wee may be in the later day really and fully perfumed and filled with his eternall glory in heauenly places, to whom in the vnity of the father and of the holy spirite, be all glory for euer. Amen.

THE FIFTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the fourth verse.

4 Drawe me, we will runne after thee: when the king shall haue brought mee into his priuy chambers, we wil be merry and reioice in thee, and wil celebrate thy dilections which are better then wine.

1 *Howe much this woorde of* Drawing *importeth, & how greatlie repugnant the nature of man is to God and his truth.*

2 *Two most pernicious errors against this doctrine.*

3 *Wee had neede to be drawen during the course of our whole life.*

4 *The imperfection of man appeareth both in the vniuersal body of the church, & in euerie member thereof.*

5 *With what coard the Bridegroome draweth his Bride vnto him.*

6 *We must one drawe the other to run al together.*

7 *An application of this doctrine as wel against those which are idle and negligent, as those which drawe backe and turne aside.*

8 *This is not all, to runne: but wee must runne after the Bridegrome, and of what turnings we must take heed in this race.*

9 *What haue bin, & are, & shal be the secret chambers wee are admitted into, there to be merrie.*

10 *How we must make more reckoning of the dilection of this Bridegroome, then of al things els without exception.*

11 *Wherefore speciall mention is made of wine, and how detestable a thing drunkennesse is.*

12 *The conclusion of this doctrine.*

HITHER-

HITHERVNTO wee haue vnderstood what hath bin the most ardent desire of the spouse, rauished with the consideration of the excellency of hir Bridegrome, with whom she wisheth and desireth to bee entierly and happily ioyned and vnited. All which may seeme not to accord and agree with that which she now addeth, demaunding *to be drawen by him*, whereas they which march forward of themselues with al diligence, as this spouse doth, which seemeth rather to flie thē to runne, need not be drawen, no more then a free horse needeth the spurre, but they which are slow and heauy, and they much more which are altogether restiffe. And therefore wee must wey well this worde of *Drawing*, to make our profite the better by it. We must therefore first of all confesse, that if wee haue in vs any good motion at al, that is to say, tending in such sort as it ought, to the glory of god, be the same neuer so small, it proceedeth not from our nature, either in whole, or in part. For contrariwise there is in our nature nothing but most desperate & most obstinate rebellion, vntil the spirite of God doe driue away, first the darckenesse of our vnderstanding, which cānot, nor wil not of it selfe, so much as thinke vpō the things of God, 2. *Cor.* 3. 5. and that secondly it correct the frowardnesse of our wil, which is an enimy of God, & of whatsoeuer is truly good, *Rom.* 5. 10. & 8. 7. And this is the cause why the Apostle, *Ephes.* 2. 1. saith not simply, that we are wounded, but that we are naturally *dead in our sinnes and offences.*

2 We must therefore in this place take heede of two most false doctrines, whereof the one is of those, whobeing ignorant of the effect of the fall of the first man in his whole posterity, euen vnto the litle children which are yet in the womb of their mother, haue thought that man being prouided of some naturall vnderstanding and iudgement, had no farther need of the law of God then to bee better and perfectlier informed of the will of God his Creator: as a childe that hath a good witte,

neede no more then a good maſter, or as a faire white paper, which is fit to receiue all that a man will write in it. The other of theſe falſe doctrines is of them, which compare our nature vnto a lame man, that hath no need but of one to ſtaie him vp, to go vpright. And this is the opinion of thoſe Sophiſts, which confeſſe indeed that we haue need of the grace of God to preuent vs, and accompany vs, by reaſon of that naturall infirmitie which is befallen vs by the hereditary corruption which wee drawe from our firſt father: but they will haue the grace of God to ſerue vs but for a payre of crutches, herby afterward to eſtabliſh their owne merits. The firſt therefore vtterly take away the ſupernaturall grace of God, which is the firſt ground and foundation of our ſaluation: & therefore haue they beene heretofore rightly condemned and deteſted: but the other, deſiring to part ſtakes betweene that which they call *Free-will* & the grace of God, fall by an other way into the ſame inconuenience and miſchiefe. For towardes God, the former of theſe doctrines is as good as the later, whereas we ought to auouch & confeſſe, that it is the mere & only grace & mercy of God, not which aideth our nature being weakned, but which changeth it altogether in quality, bringing vs *out of darckeneſſe into light*. Act. 26. 18. & Epheſ. 5. 8. & from *death vnto life*, Epheſ. 2. 1. 5. & He which knoweth not this grace & that ſo far too as this point reacheth, knoweth not what the goſpel meaneth, or the words of the Lord, *Ioh. 6. 44. No man commeth vnto me except the father drawe him.* They reply hereupon that wee then transforme men into blocks & ſtones, depriuing them vtterly of vnderſtanding & will: which concluſion they falſly draw from our doctrine. For wee know well enough, God be thanked, that the fall of the firſt man hath not depriued him of vnderſtanding and will, by the which faculties, man doth yet differ from bruit beaſtes: ſo farre wee are from transforming of him into wood or ſtone, although the ſcripture call the hart of the man vnregenerate, *a hart of ſtone*, oppoſed to *an hart of fleſh*, that is to ſaie, made ſoft and tender by the grace of God, *Ezec.* 36. 26. But we ſay, that in that which concerneth the know-

ledge of the true God vnto ſaluation, that is to ſay, touching the doctrine of the goſpell, which is *the power of God to ſaluation to all that beleeue*, Rom. 1. 16. *fleſh and blood reueile it not vnto vs*, neither in whole nor in part, *Mat.* 16. 17. but the ſonne of God muſt reueile it vnto vs, *Ioh.* 1. 18. not as if we had eyes and there needed nothing els but to preſẽt the truth vnto them to make vs to ſee, but giuing vs firſt eyes, that is to ſay in the language of the Apoſtle *Epheſ.* 1. 18. *enlightning the eyes of our mind*, to wit, which were before cleane put out in reſpect of this knowledge of our ſaluation. The like is to be ſaide of the will vtterly out of rule, and repugnant to that of God. Our vnderſtanding therfore remained vnto vs, but filled with ignorance and vncapable of knowledge: yea an enemie to the truth of God, *Rom.* 8. 7. We haue alſo a will, but repleniſhed and filled with all wickednes and vanitie, by reaſon whereof the Lorde ſpeaking of this firſt grace vſeth the word of *New-birth*, Ioh. 3. 3. which declareth the firſt originall and beginning of our ſpirituall life and being, I meane touching theſe new qualities of both parts of the ſoul, & not in reſpect of the eſſence of them. To conclude therfore that which the Apoſtle ſaith, that mã before this firſt grace, is *ſold vnder ſin*, that is to ſay, is made a ſlaue of ſin: *Rom.* 7. 14. and that *the natũrall man*, that is to ſay, that the mã which is not otherwiſe quickned & made aliue in his ſoul, thẽ now it is naturally in him, *cãnot conceaue the things of the ſpirt of God*, is moſt true of man entirely cõſidered in his own nature without any maner of exception, or qualification whatſoeuer.

3 And yet all this notwithſtanding, this manner of *drawing* cannot be applied to this ſpouſe, as appeareth by the wordes which went before, by which ſhee moſt plainly and vnfainedly declareth, that ſhee was already *drawne*, yea and as it were rauiſhed aboue the cloudes by this grace, witneſſed by a moſt vehement deſire of hers of paſſing yet farther. And therefore we muſt adde vnto that which we haue already ſaid, that if the firſt grace be altogether neceſſary for vs, euen ſo is the ſecond, and after the ſecond a third, and ſo on, in ſuch wiſe, that euen to his laſt breathing, euery faithfull ſoule muſt euery

minute and moment cry out: *Draw me, draw me*: such repugnancy & resistance there is yet remaining in those, which are most obedient, such heauines and lumpishnes in those which are most ready and diligent: and all these graces which come one on the head of an other, must proceed from the same fountaine from which the first did, I meane from the mere and only free bounty and liberality of our God, which moueth him to perfect his worke begunne in vs; and that not to crowne any merits of our workes, but to keepe his promise as freely with vs, as he made it at the first. So that this distinction *of workes going before faith and only preparatory*, as the Sophists speake, from the *workes which follow and come after faith*, of which they make their *merites of condignitie*, were verilie forged in the shop of Satan, who could by no better and readier meanes leade men vnto destruction, then by perswading them, that they bee of some price, and deserue some thing before God. The Apostle speaketh far another language: *Rom.* 7. 24. 25. who feeling in himselfe the residue & remnant of the corruption which was yet in him, how regenerate soeuer he was, and crying out *miserable man that I am, who shal deliuer me from this body of death*, goeth not to vaunt himselfe of his trauailes, but *giueth God thanks through Iesus Christ our Lord*, protesting elsewhere, (albeit he was wel assured of the crowne promised vnto them which run wel, and to loyal and faithful seruants: 2. *Tim.* 4. 8. *that he wil be found, hauing*, saith he, *not my owne righteousnesse which is of the law, but that which is by faith in Christ*, Philip. 3. 9. in such sort as that saying of Leo an auncient Bishop of Rome, ouerthrowing the indulgences and pardons forged by his wicked successours, is most true, namely, that *the righteous gaue not crownes, but receiued crownes*, and that *from the constancie of the faithfull are proceeded examples of patience and not the giftes of righteousnesse*. It is not therefore inough that God forme in vs a desire to know him, and to serue and walke after him, but he must succour, maintaine, & giue continual forces to this desire, which otherwise would suddainely die and come to nothing, and our latter estate and condition become worse then the first. Alas wee see

at this daie but too manie examples of that which is written: *Mat.* 12.45. and 2. *Pet.* 2.20. Our spouse therefore when shee saith *Draw mee*, it is as much as if she said, Alas my beloued, although I cry, yet I see not that thou commest any thing the nearer vnto me. This, this is the extreme desire the fathers had, whereof Iesus Christ spake *Mat.* 13.17. and 1. *Pet.* 1.11. I must therefore (saith the spouse) approch nearer thee. But alas although I doe that which thou giuest mee power to doe, mee thinkes I haue no legs, so heauie, so benummed, and so asleep they are. I would gladly flie vnto thee, but I trayle the wing, & therefore *draw me*. The like ought wee to say euery daie, although we may saie, that this Bridegrome or beloued, is come nearer vnto vs now, then hee was in Salomons time, and that he is as it were painted out before our eies.

4 And wee must note here that this prayer pertaineth not onely to euerie member of the Church in the feeblenesse of his spirit and wil, but to the whole body of euerie Church, yea of the whole Church, Catholickly, that is vniuersally considered, so vexed and troubled as al auncient histories do witnesse, both by heretiques in matter of doctrine, and so defaced and disfigured with infinite scandales and offences in the discipline and gouernment thereof: which thing should bee well considered, both of them which seeke here belowe a perfection in euerie member of the Church, as the Catharistes of old, and in our time the Anabaptists, and of them which forge vnto themselues an Idea of a Catholique Church, which should be without spotte or wrinkle, which they afterwarde apply to their phantasme of the Sea of Rome, without any either scripture or reason. And yet for all this the true Church leaueth not to be the receptacle & gardien of the truth of God, who neuer suffereth that this foundation should not remaine and abide firme and sure.

4 5 But in saying *Draw me*, we must withal take the cord in our hand by which we are craned vp and drawn vnto him: for to speak thus, & in the meane time to refuse the meane which is presented vs to draw vs, were but to mock God. That which I

call

call the corde is the preaching of the Gospell, the ordinary instrument of the spirit of God, to open our heart, to the end to make it heedful and attentiue, and to pearce our eares to hear, & to giue vs eies to see, in a word to lead vs into al truth, and to confirme and comfort vs vnto the ende: and this is it in which the ordinarie exercise of all Christians consisteth. It is but in vaine therefore for such as are ordinarie and common contemners of Gods word to say *Draw mee*. For it is no more then if they should saie vnto God, make me to liue without a soule, make me to see without light.

6 But to go on: a man maie demaund why the spouse saith in the singular number *Draw me* and not *Draw vs*, seeing that anon after she speaketh also of her companions *And wee will run after thee*. Let vs therefore vnderstand that this spouse here representeth not one onlie person, but the whole company & assembly of the true faithful already instructed, and bringing forth euerie day as a fruitful mother children vnto God: which are here vnderstoode by the companions of this spouse. Shee ment not therefore to forget her companie in speaking particularlie of her selfe, but to shew by her owne example the rest of her traine what they ought to doe. And thus must they doe which haue profited more then others in the Church of God, they must bee instruments of grace towardes others, and so take one another by the hand, and ascend vp togither to this holy house of God whereunto we aspire: *Esay* 2.3. which thing is principally required in the pastors and teachers which are sent to this effect and purpose.

The spouse therefore addeth, ioyning her selfe with her companie, *And we wil runne after thee*. By which words is shewen vs the effect of that which she required, when she desired to be drawne, to wit, to the end that she might not only march forward and go on with more courage, but rather runne. And this is opposed to that negligence and slownes which is in the greatest part of them which are of others most enabled, and al for want of taking courage to themselues and making the graces of God to bee powerfull in them, profiting from faith to

faith, & from good to better, as it is said, *Psal.* 84. 7. without fainting and being weary in running well, *Heb.* 12. 12. Wherefore the Apostle exhorting vs, and proposing himselfe for an example, saith, *That we must forget those things which are behinde, and follow hard after those things which are before, and draw to the marke, that is to the price of the high calling of God in Christ Iesus:* Philip. 3. 13. 14. the life of man being elsewhere compared vnto a race, in the which, saith he, *many do runne, but one only receiueth the price,* namely he which runneth to the liftes end, & seaseth vpō the price, 1. *Cor.* 9. 24. And if they be to be reprehēded, which runne not swift enough, they are much lesse to be excused which go not but pace by pace. But what shal become of them who recoile and go backward in steede of going forward? what shall become of them which not only draw back but flatly turne the back, returning as swine vnto their mire, and as dogges vnto their vomit? 2. *Pet.* 2. 22.

7 And what may I say hereupon? euen thus much in fewe words, that albeit the Lord by a more then admirable continuing of his graces and singuler patience to inuite, to drawe, to summon vs, vs, I say, of this Citty, yea crying so loude and so shril, that this voice of his hath beene hard in al corners and quarters of the world: yet notwithstanding I dare not say that there are found any rūners amongst vs, but too many idle, too many deaffe, too many lame, too many cold, yea too many which draw back. I speake it to my great regret & griefe, cōparing the time which I haue seen, in the which there was so great zeale to the word of God, that the pastors and teachers were not sufficient to furnish men therewith, & that not without goodly and great fruits, both in respect of the good order obserued in the state publick, & in priuate families, which did ring of Psalmes and praises of God: one neighbour warned & instructed another; open scandals and offences were not hidden and dissembled, the straungers forgate their othes, and other their euil maners, assoone as they entered but the gates of Geneua: to be short in cōparison of the time wherein we now ate, men did not go, but did run vnto God, and God did blesse

them

them, withholding & staying the furie & rage of their greatest enemies, during their greatest fiery zeal & courage. And now what? Hardly doe we retaine the name of that, of which before wee had the true substance, and our fire is a fire of chaffe. And therefore it is vnto vs, that that reprehension made by the Apostle to the Galathians pertaineth, that *hauing begun in the spirit, we end in the flesh*: Galat. 3. 3. Euerie one is giuen vnto himselfe, couetousnes and distrust haue possessed euerie mans hart, there are no lawes which can bridle our pompes and superfluities, in such a time, when wee should bee rather clad in sackcloth and ashes, as neither the gammings, fornications, and adulteries of some amongst vs. In a word in steed of going forward wee goe backeward, euerie man doing so, as if a man to runne would charge himselfe with a furred and heauie coate, insteed of putting himselfe into his dublet, yea into his shirt if our clothes did hinder vs. Euery man foldeth & wrappeth himselfe in the cares and thoughts of this woorld, insteede of meditating and putting that in vre, which retireth and plucketh vs from the world, that we perish not with it. Euery mã is cold insteede of beeing hote and feruent in zeale of knowledge. To be short, euerie man fatteth himselfe so grosse, that it wilbe impossible hereafter to passe through the strait gate: a thing lamentable, and whereof I warne you in the name of God: while hee yet saith *Come vnto me*, and whiles the dore is yet open, or at the least onlie halfe shut. If we wil not, God wil shew vs to our cost (and we are verie blinde if wee perceiue not that he doth alreadie prepare himselfe thereunto) that if we thinke not on it, he wil think on it, and when wee shall crie, it shall be aunswered vs, as it was them which were inuited to the banquet, *Matth.* 22. 8. as the workers of iniquity, *Mat.* 7. 23. as the foolish Virgins: *Mat.* 25. 12. from the nũber of which the Lord keepe vs. In summe therefore the faithfull as straungers and wayfarers in the woorlde doe protest in this place, that they labour to come vnto that Cittie whereof God is the maker and builder, *Heb.* 11. 10. not onelie to walke thither, but also to runne thither with all their forces they haue receiued

of

of him which draweth them thither.

8 But we may not forget these woords *After thee*. For it is not enough to run, but wee must first run in the right way, and secondlie wee must runne right, without straying either to the right or to the left hand, and thirdlie we must tend & go forwarde vnto the mark vnto which we ought to tend, if we will not haue our paines to be frustrate and lost. Al these things are giuen vs in Iesus Christ solely and alone. For first, besides that it is of his spirit that we receiue as well the desire of running, as the power to runne, *Phil.* 2. 13. *He is the waie, the truth and the life*, and for to follow him without straying, and to obtaine the price at the end of our race, he must alwaies run before and we must runne after him. They therefore, who to goe to eternall life deuise vnto thēselues new waies, that is to say any seruing of God according to their owne pleasure, or happilie followe the inuentions and deuises of other men whatsoeuer, although these waies be neuer so common and frequented, and as olde and ancient as a man can wish: how euer they replie that these are not other waies, but onely certaine pathes, which bring them into the high way, as those men dreame which make themselues beleeue, that the merits of works agree verie well with grace: and the inuocation of holy men departed with the office of mediation of Iesus Christ alone: and his corporal and essential presence in the masse with the verity and truth of the bodie of Iesus Christ, and with the ascension and second comming of him, and other such conclusions necessarilie contradictorie: yet notwithstanding not holding the right way after him, they shal not find him at their iourneyes end, and consequentlie they shall haue no other fruit of their trauaile, then that which *Esay* speaketh of 29. 13. and the Apostle: *Colos.* 2. 18. Yee see then al false worshippes and religions condemned in one word, of which the Apostle in that place of the *Colos.* 2. 18. handling this very matter setteth down three kindes. The first is of those which are grounded vpon certaine vaine speculations, hauing an appearāce of some great wisdom. As wē at this day, men ground the *Intercessiō of Saints* vpon this, that men go

not

not to kings & princes, but by mediators. *Item* that if holy personages haue had credit with God being in this woorld, they haue a great deale more beeing receiued with him into paradise. *Item* that we must satisfie God in this woorlde, or in the other. *Item* that because the perfection of euerie estate consisteth in vnity, there must bee one generall head in the administration and gouernment of the catholique Church, or other like conclusions of theirs who forge and deuise a religion after their own fansie, taking their humane discourse (a very bad rule and squire) to rule and squire out their building by. The second kind consisteth in grosse superstitions, and such as are manifest vnto all, except it bee to them, which are altogither blinde and so will bee. Such haue beene from all time infinite maners of fancied things & doings, by which men haue dreamed, first that their sinnes were thereby done forth, and finally that God himselfe was endebted vnto them for them, as are at this daie in the Church of Rome holy water, holy waxe, paternosters or beades, going on pilgrimage, certaine signes of the crosse, certaine kinds of weeds & attires & other such bables, in which there is neither sense nor reason, neither with God nor with men.

The third sort was in the Apostles time of them, which yet held and retained the Iudaical ceremonies, willing to mingle them with Iesus Christ. In the roume of this haue succeeded at this day the traditions of men, and an infinit number of deuotions, by which not only the commaundements of God are taken away and abolished, and Christians brought into a most miserable seruitude and bondage: but the grace also of Iesus Christ himselfe is vtterly made voyde and of none effect, and there is nether doctrine nor sacramēt remaining vncorrupted. Now al this is nothing els but to runne in vaine after straunge Gods, although a man giue them not this name, but that al this is disguised vnder these faire woords *of seruing of God*, of *the authoritie of the Church*, of *Antiquitie*, and of *good Meaning*. But in lieu of all this we are sent here vnto Iesus Christ alone, and consequently to his holy and only woorde preached, and

wholly put in writing, first by the Prophets according to the measure and dispensation of the times, & finally by his Apostles, without being lawfull euen to the Angels themselues, to chaunge any thing therein, to ad or diminish, the Church being founded and grounded vpon this ground-plat & foundation, and no other whatsoeuer, *Ephes.* 2. 20. *Apoc.* 21. 14. the whole Scripture also giuing vs most certaine witnes hereof: which without this would not be sufficient for the barring and shutting out of all false doctrines and heresies: which thing cannot be saide without great blasphemy. Ye see then what are our listes, what is our race and course, and what the price is which is set for vs at the end thereof. Neither doth this point concerne only the doctrine which is common to the whole true church, but this aduertisemēt must also guide vs in al our particular thoughts, deliberations and practises, in which wee must alwaies demaund of God the addresse and direction of his holy spirit, that we neuer go beyond him, but alwaies walk after him, hauing him and his commaundements before our eyes, as we are taught at large in that excellent *Psal.* 119. and *Psal.* 1. 2. And herein committed Saint Peter a very great fault, by and by after he had made that excellent confession of faith, by reason whereof he was called *Cephas*, that is a stone or rock: when hee would needes bee medling in counsailing his maister, for which cause hee was called Satan, and had it said vnto him, *Goe behind me, thou vnderstandest not the thinges of God, but the things which are of men.* Afterwarde Iesus Christ addeth, *If anie man wil come after me, let him renounce himselfe, & take vp his crosse and follow me.* And therefore to conclude, if we wil be Christians we may not go before Iesus Christ, but we must follow.

9 The spouse addeth *The king hauing brought vs into his priuy chambers, we wil be cheerful & merrie.* Declaring by these words that she is indeed the true Church, cheering her selfe so greatly with that which notwithstanding yet shee sawe not but in part, 1. *Cor.* 13. 12. but holding herselfe so assured of the rest, for which she hath so sure pleadges: 2. *Cor.* 1. 22. that it seemeth

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her, she is as it were already placed in heauenly places: *Eph.* 2. 6. according to the example of the Prophet crying out *Psal.* 84. *O eternal God of hostes, how are thy tabernacles to be desired,* as he also wisheth and longeth after them most feruently. *Ps.* 42. and reioyceth himselfe herein: *Psal.* 153. speaking of the shadowes, the bodie and substaunce of which are in Iesus Christ. *The secret chambers* therefore of him who is here called the king, and is so indeede, according to the ordinaunce of the father which no man can breake or infringe, *Psal.* 2. 6. are first of all the reuelations of the secrets of God touching our saluation in Iesus Christ, by the mouth of his Prophets: which wee may call the porch or fore-chamber vnto the pallace of heauen, into the which the Saintes and holy men beeing brought before the manifesting of the Lorde in flesh, haue seene and as it were saluted the promises a farre off: *Hebr.* 11. 13. looking in into the holie court thorough the vaile, for the which vision and sight, it is said by the Lord, that Abraham reioyced, *Ioh.* 8. 56. So doth the spouse also in this place, declaring notwithstanding that shee looketh for some better thing, namely that which is called *The great secret of pietie and Godlines,* that her beloued would make himselfe to bee *seene in flesh,* would be *iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the worlde, and receiued into glory.* 1 Tim. 3. 16. This was then the time when this spouse was brought in into *the Cabinets and secret chambers* of her beloued, meaning thereby the more neere and plain opening of all the will of his heauenly father, *Ioh.* 15. 15. and himselfe being really exhibited, *In whom are ratified all the promises of saluation.* 2. Cor. 1. 20. For which reason Esay calleth the Gospel *the arme of God.* Esay 53. 1. and Saint Paul saith that *it is the power of God to saluation to all that beleeue.* Rom. 1. 16. And therefore it is not without cause that Simeon holding our Sauiour in his armes receaued a most singular and vnspeakable contentment, *Luk.* 2. 29: and that our Lord said vnto the Apostles that they had a great aduantage aboue the auncient iust men and Prophets. *Math.* 13. 17. But yet notwithstanding wee see yet but as it

were through a cloude, and *know not but in part*, 1 Cor. 13. 12. *not appearing as yet what we are*, which is differred vnto his later comming: 1. *Ioh.* 3. 2. We are therefore entred into *the secret chambers*, but beholding as it were from behind the dore the glory of the Lord, as it were in a glasse, 2. *Cor.* 3. 2 8. looking till hee bring vs into the innermost of these *secret chambers*, which he is gone to prepare for vs, *Ioh.* 14 3. to see him as hee is in his true kingdome, *and to bee eternally with him*, 1. Thess. 3. 17. *to see that which eye neuer sawe, to heare that which eare neuer hard, and to know that which neuer ascended mto the hart of man.* 1. Cor. 2 9. And thus you see *what the cabinets & secret chambers* are, and the true place called the *holie of holies*, not earthly but heauenly, vnto which euery faithful soule aspireth, as vnto the place of their true & euerlasting rest, and their vnspeakable ioy, euen to the Lord, as here it is saide: not only because that all this glory proceedeth of his onely grace, but also because he is the last end therof: the faithful desiring to be saued for no other cause, but to glorifie him, (not staying so much on that which shall betide themselues) to sing that goodly song vnto God with ful and perfect ioy, *Not vnto vs O Lord, not vnto vs, but vnto thy name giue the glory for thy goodnes and faithfulnes sake*, Psal. 155.

10 It is not then without iust and great cause (the which notwithstanding no man vnderstandeth but he which is born of the spirite, and which hath his senses fashioned thereunto and purified, to discerne rightly betwixt that which is good and that which is il: *Heb.* 5. 14.) that this blessed company promiseth that *she wil forget the wine*, that is to say, al the most alluring delicacies of this life, to take her whole pleasure in the meditation of the dilections of this her beloued, vsing againe a woorde of the plurall number to signifie more expresse the plenty and aboundance of that which God hath reserued in store for his, as also before she made mention not of one *cabinet and secret chamber*, but of *secret chambers*, according to that which the beloued afterward said, *that there are many lodginges and chambers of abode for the elect in his fathers house*: Ioh. 14. 2.

and

and we maie not doubt but that by this word of *Delicacies* wee are to vnderſtand, not onelie that which is beſides the neceſſitie, which is required to the entertainment of this life, according to the ſaying of the Apoſtle, that *hauing foode & raiment we be therewith content, ſeeing we brought nothing into this world nor ſhal carrie anie thing out of it:* 1. Tim. 6. 7. but alſo that wee muſt goe ſo farre, if we be true Chriſtians, that nothing, be it of the higheſt, middle or loweſt quality, no not our owne ſelues, which we ſhould not caſt far from vs, and to which we ſhould not ſay *I know thee not:* Deut. 33. 9. ſo farre as it ſhould turne vs neuer ſo little from that dutie which we owe vnto God. And this is that which Ieſus Chriſt ſignifieth by thoſe formes of ſpeaking, *of hating of father and mother for the loue of him:* Luk. 14. 26. *of cutting off the hand and the foote, and putting out the eies:* Matth. 18. 8. and *not ſeeking to ſaueour life:* *Mat.* 16. 25. For we may not vnderſtand theſe ſpeeches according to the letter after the manner of certain fantaſtical men, ſo to become a murderer of a mans ſelfe: nor after the maner of hipocriticall monks, as if it were a woorke of perfection to forſake father and mother to retire a mans ſelfe into a deſert for contemplations ſake, vnprofitable both to ones ſelfe and to others: but according as the firſt table of the Law, which ruleth the ſecond, teacheth vs, when we are commanded to loue God with al our heart: which cannot be done, if the things of this woorld haue neuer ſo little a part of it: for it is another thing ſo to vſe this woorld, as to referre all things thereof to the glorie of the Creator without ſeeking after anie thing elſe in it but the vſe, with giuing of God thanks. And this is that which Salomon himſelfe hath taught vs at large in that excellent booke of the Preacher, in the which he hath walked vs through the whole labyrinth & mizmaze of this life, ſhewing vs the knowledge of vſing it wel without abuſing of it, according as the Apoſtle doth alſo warn & aduertiſe vs: 1. *Cor.* 7. 31. and 1. *Tim.* 5. 17. and the pſalmiſt moſt amplie *Pſal.* 49. Therefore although it be here ſaid, that a man muſt think more vpon *the dilections of the beloued* thē vpon *wine*, wee maie not ſo take it, as if wee might giue our heart ouer to

them both, but more vnto the one then vnto the other: but this must be taken to signifie that neither the present life, nor ought at al in it, should possesse the affection and mind of the spouse. So whē it is said *Ps.* 52. *thou louest that which is euil better then that which is good*, and Ioh. 3. 19. *that the world loued dracknes better then the light*, we must vnderstād hereby that that which was euil was loued, as also darkenesse, & not that the good & light were lesse loued, that is, loued indeed, but not so much loued as euill and darkenesse.

11 Neither must wee marueile that this word of *Wine* is taken here generally, rather then any other word, to signify vnto vs the abuse of the good creatures of God. For if there bee any thing in the world which the world hath for all time and in all places abused, it is *wine* in such sort that for one murderer, one couetous person, one adulterer, or such other like vitious man, yea for one glutton, there shalbe found a thousand drunkards, or abusers otherwise of wine, be it of the vine, or of other natural or artificiall drinke: a thing so much accustomed, that men haue a long time made it a common trade, yea a vertue, as Esay hereof beareth vs witnes, *Esay.* 5. 11. & 22. since which time we se to our great griefe how the most part of the world is growen to bee worse and worse in this poynt, the Apostle not hauing spoken in vaine. *Epheſ.* 5. 18. *That therein is excesse*, and that which an auncient writer, who neuer hard Iesus Christ spoken of, saith, *That drunkennes was the Metropolitan or capitall Citty of all the whole prouince of vices.* In steede of this, the Apostle in the place aboue alleaged warneth vs *to be filled with the holy Ghost*, as before him the Lord himself doth, crying so loude by *Esay.* 55. 1. *Come take wine without mony or mony worth.* How euer it be, the sentence giuen by the Lord shalbe executed, to wit, *That drunkardes shall haue no part in the kingdome of heauen*, 1. Cor. 6. 10. Besides the horrible iudgements which God executeth dayly vpon the bodies of drunkards witnessed by that common prouerb being most true, *The pot slayeth more men then the sword.* To returne to our purpose & so to conclude, this holy Queene and her companions, acknowledging that

al goodnes cõmmeth from the mere grace of god, drawing vs vnto himselfe, protest in this place, that being once admitted and let in into the *secret chambers* of the king, they will forget whatsoeuer they haue had and receiued without him, that is to say, they wil not looke back, to sorrowe for this or for that, nor haue their minds & affection any where elſe, then on the glory and praise of this king, whom they shall then enioie: which shal be truly and fully accomplished in the later daie, but must be happily begun & cõstantly pursued after of vs here below, not following the example of Lots wife: *Luk.* 17.32. but making in veritie and truth the same protestation which Dauid maketh: *Psal.* 16.5. and the Apostle *Galat.* 2.20. and 6.14. to wit, *that God is our true foundation*, and *that we liue not in our selues, but that Iesus Christ liueth in vs*, and *that the world is crucified vnto vs, and wee crucified vnto the world*. According to this holie doctrine, &c.

THE SIXTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the fourth and fifth verses.

4 The vpright loue thee.

5 I am black but comely ye daughters of Ierusalē (I am) such as the tabernacles of Kedar, & the pauillions of Salomon.

1 *A summarie rehersal of the sermons going before, and wherefore the spouse changeth her speech, casting her eies vpon the companie which followed her.*

2 *The small number is on the Churches side.*

3 *Euerie small number or great number is not the Church, but that of the vpright.*

4 *True vprightnes and the loue of god are things inseparablie lincked togither.*

5 *This spouse is accõpanied with three sorts of maidens, whereof some of them are indeed her companions, others her enemies, others are as it were betwixt both.*

6 *Why these here are called daughters of Ierusalem, and she meane to bring them to their trhe mother.*

7 *In what sense this spouse saith, that when*

ſhee is blacke, that ſhe is of that comelie hew which is contrary to the tanned and parched colour.

8 *The inward beuty of the ſpouſe is neuer taken from her, but ſhe may wel bee ſpoiled of her outward ornaments for a time, when it pleaſeth her Bridegroome.*

9 *Examples of this poore eſtate of the ſpouſe in the auncient Church.*

10 *Examples of the ſame in the Chriſtian Church.*

11 *This ſpouſe is ſometimes ſo diſfigured, that ſhe is not knowen of men.*

12 *But yet ſhee is alwaies faire and ſhining before God, and ſuch as are of a cleare ſight.*

13 *That this doctrine is of all others moſt neceſſary in this our time.*

WE haue hitherto vnderſtoode the earneſt and ardent deſire of the ſpouſe, thinking on no other thing, then on this real coniunction with hir beloued, in which conſiſteth her whole felicitie, and for this cauſe deſiring him, that either hee would come vnto her, or elſe (beeing forced as it were to make this requeſt by an holy impatiency) deſiring that ſhe may be drawen vnto him. We haue examples of either of theſe deſires in the holie Scriptures, being a thing moſt certaine, that the auncient fathers from the beginning of the Church, wiſhed for nothing more then the comming of their deliuerer, as Ieſus Chriſt witneſſeth, *Mat.* 13.17. and Saint Peter in his firſt chapter verſe 11. and Dauid in many Pſalmes ſinging & reioycing, as if he ſaw already this ſoueraigne king before his eies, *Pſ.* 96 97. and in others following. Whereunto belongeth that alſo which the Lorde himſelfe ſaith of Abraham, that ſeeing the daie of the Lorde hee reioyced: *Ioh.* 8. 56. But whereas the fathers ſaw him not but afar off in the promiſes and ſhadowes of the Lawe: *Heb.* 11.13. it is no maruaile if they deſired ſome thing more (for which Simeon giueth God thanks in his ſong) ſeeing the Saints at this daie, ſince his firſt comming, inſteede of beeing ſatisfied therewith, deſire yet more feruentlie his returne, as witneſſeth that demaund of ours euerie daie in our praier, *That his kingdome come*: or elſe wiſhing to bee diſlodged quickly from below as the Apoſtle crieth out, *Rom.* 7. 24. and *Phil.* 1.23. which is nothing elſe but to bee drawen vnto him, leauing

leauing here below, the old cast garment of this bodie, vntill it be chaunged & taken againe in incorruption, 2. *Cor.* 5. 5. Now the spoule hauing ended her former speech, by the which shee was raised as it were aboue the cloudes, by the winges of faith and hope, shee entereth here now into another, as hauing cast her eies both vpon her companie and traine, and vpon hir selfe and others which beheld hir. And this hath Salomon here set downe not without great reason, as shal appeare, by the handling of this matter. For it cannot bee but such considerations wil often arise in the mindes and thoughts of such as are most perfect: for which cause it is more then necessarie we prouide before hand that wee be nothing shaken by them, as manie in our daies are. This Queene therefore hauing bosted her selfe, that if shee were drawen by the king her beloued, shee would come running vnto him with a goodlie and triumphant companie, and hereupon beginning to consider what this troupe and traine of hers could be in comparison of them, whom shee calleth here, *Daughters of Ierusalem*, and of those of whom shee afterwards complaineth, she becommeth at the first as it were ashamed. But afterwards considering the quality and not the quantity thereof, shee pronounceth cheerefully these wordes, *The vpright loue thee*, as if she should haue said, wee are indeede a small companie, but fayre and good: for I bring thee nothing which is not entire and vpright, and which beareth thee not a true and sincere affection. And *a little and good is better then a great deale and naught.*

2 This is the comfort & consolation which hath been, & yet is most necessary vnto the church, according to these words of the Lord: *Luk.* 12. 32. *Feare not litle flock, for it is your fathers pleasure to bestow on you a kingdome.* There are then no greater deceiuers, to terme them in most courteous manner, then they, who to discerne the true church (to the which wee must of necessity ioyne our selues if we wilbe saued) from the false (from which we must of necessity separat our selues if we wil not perish) stand wholy vpon *a multitude.* For first of al, euery one is constrained to confesse, that euen in the affaires & dealings of

this world, there are alwayes to be found more fools then wise men. How is it then when the point concerneth supernaturall wisdome and goodnes? If wee will not beleeue that which the Lord himselfe hath saide in expresse termes, speaking of *the broade gate which leadeth to destruction, & through which many doe passe, and of the streit and narow gate leading vnto life, and which fewe doe finde*, Mat. 7.13. let vs at least beleeue that perpetual experience which wee haue hereof. For what was I praie you the number and multitude of the true children of God, when the deluge came vpon the world, in the which only eight persons were spared which perished not by the waters? And afterward what was Abrahams house, in respect of the Cananits onely? Yea what was the whole people of Israell, to comprise therein the hipocrites and false Israelites, in comparison of all the nations of the world, shut out of the couenant of saluation? *Eph.* 2.12. Yea and then especially when the Bridegroome came into the earth in person, to gather and to visite his church, who reiected him but the builders? who cried *away with him, away with him, crucifie him, crucifie him*, but the multitude? what multitude was that first number of sixscore persons, by which the the Christian church began in Ierusalem? To bee short when our aduersaries at this day, who oppose their great number to our small companie, shall haue wel counted, what are they all together in comparisō of the rest of the world which acknowledge not Iesus Christ? The multitude therefore is so far from beeing a true marke of the Church of God, that on the contrarie side the greatest number ought rather to bee suspected of vs.

3 Notwithstanding we say not that euery small companie ought alwaies to be followed: but it must be withall qualified with this name which is here giuen vnto it, to wit, the name of *vpright*: which wee ought well to waigh, to know not onlie where the true church is, but also those which are the true mēbers thereof. The *true church* therefore is that where the vpright and true veritie of God touching our saluation is purely taught, and *they* are indeede *of the church*, who embrace it in their

their minde and hart, and by effect do declare the same. And what is this *vprightnes*, but the will of our God witnessed in all perfection by the writings of his prophets & Apostles? I mean in his law, in respect of our applying our selues to perfourme it, according to the measure of his grace, and in his gospell in respect of that our beleeuing vnto saluation. Euery assemblie therefore, be it great or litle, which holdeth not it selfe to this *vprightnes*, cannot bee the church of God, nor he a member of the true church, who beleeueth or doth otherwise.

4. And we must note wel that this tru vprightnes & the loue of God, are things altogether ioyned each to other, & inseparable: whēce it foloweth that what doctrine soeuer withdraweth vs neuer so litle from the loue of God (as all false religions haue this in cōmon, that they stay men either on thēselues, or vpon other creatures in whole or in part) cannot be the true & right way, wherof mētion is here made: & likewise, that whosoeuer witnesseth not by his life, that he loueth & feareth god, is no true vpright man nor a Christian, though he haue all the knowledge of truth in his head. And because the loue of God is declared by the loue of our neighbour, *whosoeuer loueth not his neighbour, is a lyar, if he saie that he loueth God*, Ioh. 13.35. and 1. Ioh. 4.20.

5. There follow now after this, the words of the spouse turning her selfe to the daughters of Ierusalem: which wee must by name discerne & distinguish as wel from those which shee called *the vpright*, to wit, the ladies of her traine; as from them of whom she complaineth afterward, and calleth *the sonnes of her mother*. Seeing then that wee vnderstand by this *spouse* the true Church of the Lord, and by *the Virgins* which follow her, those which from day to daie are borne and bred vp in her in the Lord, and by *the sonnes of her mother* the domestical enimies of the Church, abusing their authoritie to the ruining and destroying of her: it followeth that in this place by *the Daughters of Ierusalem*, wee must vnderstand the common sort, namelie them which are in such sort in the Church, that notwithstanding they care not greatlie for it, and referring themselues to

the preſent eſtate of religion, ſuch as it falleth out to be, follow the courſe and rate of the market, as wee ſay, yea and willinglie adioyne themſelues rather to the perſecutors then otherwiſe.

6 The ſpouſe therefore ſpeaking vnto theſe; and calling them *Daughters of Ieruſalem*, becauſe that Ieruſalem ſhould be eſpecially the Citie of God, ſetteth before them, firſt of all, the grace that God beſtowed on them, if they could vſe it wel, and ſecondly vpbraideth them, and that worthilie with their careleſneſſe, as if ſhe ſhould ſaie: And you the reſt which I ſee here about me, and yet are not of my traine, of whom is it long, that you are not, hauing receiued this grace of God to be born not Philiſtines, nor Edomites, but citizens of this city of God? I ſee what the matter is. You thinke me not fayre, becauſe my hew is Sun-burned and blacke, in compariſon of you who haue ſo freſh & ſo fair an hew. Now I confeſſe that I am indeed black, but yet notwithſtanding, I haue a faire and pleaſaunt beuty, which you ſee not. For as, if you behold me outwardlie, *I am as black* & as tanned, as if I had been brought vp vnder *the skinnes and Cabbins of theſe Moores and Arabians*: ſo if you conſider of my beuty through this blacknes, there is *no pauillion or tente of Salomon* that rich & mightie king ſo faire, and ſo glittering as my ſelfe. Afterward ſhe addeth, that this tanned hew of hers is not natural, but that it hath happened vnto her, as vnto a yong maiden driuen by her naughty and wicked brethren out of her fathers houſe, where ſhee ſhould haue liued and continued at her eaſe, driuen I ſay, far and wide, and made to endure abroad the parching of the Sunne and other iniuries of the weather. Now for the vnderſtanding of this ſpeech which is altogither allegorical, as alſo this whole Canticle or Song, wee muſt firſt of al note, that whereas ordinarilie by the colour of *black* is vnderſtoode euerie ſad and vnpleaſant thing, as contrariwiſe by *white* ioy and pleaſure is ſignified: notwithſtanding by *blacknes* in this place, which the ſpouſe confeſſeth to bee in her, is not meant our natural foulnes & blacknes, which is indeed more then filthy & deteſtable, in which this ſpouſe was found at the beginning

beginning as Ezechiel hereof speaketh *Ezech.* 16. For, as touching this vncleannes the Bridegroome had alreadie washed this spouse of his, *with his most pure and cleane waters* Esay. 1. 55. namelie by his bloode, and his spirit which maketh that euer sithence, the Church, in as much as it is cleansed by faith, and considered such as it is in her Bridegroome her beloued, is without spot or blemish, *Eph.* 1. 4 and *Colos.* 1. 22. & as touching her person within, shee is alreadie so clensed, that sin raigneth no more in her, but decreaseth by little and little, waiting still for that later daie, in which beeing clothed anew with incorruption, and made conformable to the glorious bodie of her Bridegroome: *Philip.* 3. 10. she shal bee truelie *without spotte or wrinckle*, Ephes. 5. 27. The spouse therefore speaketh not in this place of this naturall infection, neither in whole nor in part, but meaneth by this word the poore & miserable estate, whereunto the Church is sometimes brought in two sortes. The first in respect of her natiue beutie, which is giuen her in proper: the second in regard of many and diuerse calamities of this life, by which her beloued doth sometimes proue her, & sometimes chastice her. Which thing requireth a more large and ample declaration. I cal therefore the *proper beuty of this Spouse*, and that whereby her Bridegroome maketh her indeede gracious and commendable, and causeth her to be known vnto al those, which are not vtterlie blinde, by her admirable shining beuty: first, this inestimable brightnes of the clearnes of truth, and of the fauour and good will of him, who hath endued his spouse therewith: the *which beuty is* truely within, as it is said in the 45. *Psalm, vers.* 13. & in *the inward and spirituall man.* Secondly by *the proper beutie of the Church*, wee must vnderstand that goodlie order of the ministerie, and outward seruice of God, which was truelie heretofore, such as might rauish the whole world in admiration by the magnificencie and sumptuousnes, first of the Tabernacle, afterwardes of the Temple of Salomon, and of all that which was therein done by the ordinance and appointment of God. All this notwithstanding, as the Apostle teacheth vs: *Colos.* 2. 17. & the whole Epistle to the

Hebrues, was nothing but the figure and shadow, as wel of the person of Iesus Christ, as also of the excellencie of the ministerie of the Gospell, so much the more precious and glorious to the eies of such as see clearlie, the more simple and lesse earthly it is. For euen that outwarde Leuitical pomp, how glorious and excellent so euer it were, had it not beene referred vnto this end, wherefore it was ordained, would haue been not only no faire or beutiful thing in the eies of the Lord: but contrariwise, as he declareth by the mouth of al his prophets, all of it whatsoeuer would haue beene vnto him in this respect most stincking, foule, & infected. Yee see then that the Church hath a double ornament, and that a most precious one, with which being clothed and decked, she sheweth passing faire & goodlie, as on the contrarie side, being spoiled thereof, she is in such sort disfigured and groweth out of fauour, that he must haue very good eies which wil know her.

8 But we are to note that of these two ornamentes, the inward is neuer taken from this spouse, being as it were a costly iewel which he neuer looseth, and without the which also she should bee no more taken and acknowledged for the spouse. But as for the outwarde decking, togither with other markes which are likewise visible, when it pleaseth God, his poore Church is for a time as it were stript out of it, either because the world is not worthie to haue in the midst of it such a beuty which it contemneth, or happily because it is expedient and necessarie, that she be for some fault of hers, depriued of it for a time, to wit, vntil *the time of reconciliation*, as Esay hereof speaketh: 54.6. and 7. For that time therefore shee is in sorrow and heauines, and without her glosse and glittering, which may be perceiued: faire stil notwithstanding and beutiful in the eies of her beloued, who hath alwaies an eie vpon her, not to forsake her.

9 For example and proofe hereof let vs compare the time of the captiuity of Egypt, of the greatest part vnder the Iudges, vnder Saul, vnder the ten tribes after their reuolt, vnder a great part of the kings of Iuda, vnder the captiuity of Babylon

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(vnder which there was no apparant form of ſtate, either temporal or eccleſiaſticall) the time of the miſeries and horrible diſorders and confuſions which happened vnder the empire of the Greekes, and vnder the Romans, vntill the totall deſtruction of the Temple, and of the nation of the Iewes; let vs, I ſay but cõpare theſe times with the outward eſtate of the Church vnder Moſes, Aaron, Ioſua, Dauid, Salomon, ſo long as he continued wiſe, Aſa, Ioſaphat, Ezechias, Ioſias, Nehemias, and other like kings, and gouerners, when there were any ſuch, and we ſhal neede no farther proofe of this which I haue ſaid. And therefore they are themſelues deceiued, and doe deceiue others, which iudge of the church according vnto this outward and viſible marke, as if it were eſſential and perpetual, beeing moſt commonly ſpoiled thereof, and yet not leauing therefore to be knowen by them, who haue had good eies to marke her natiue, and eſſential inſeparable beutie.

10 Now to come to the chriſtian Church, this point is eſpecially to be noted, to wit, that whereas the auncient church for the obſcurity of the promiſes, which were as it were the contract of this marriage, waiting for the viſible comming of the Bridegroome, had need of theſe earthly & material Iewels, as being pledges & witneſſes of his cõming: ſo the Bridegroome being come, as this marriage alſo is ſpiritual and tendeth vnto a ſpirituall life, hath made an ende of all this: eſtabliſhing the charges and callings of the officers of his houſe, and of all his outward ſeruice, after a moſt ſimple manner and faſhion, farre different from the former. Retaining therefore the ſoueraign and eternall Prieſthood vnto himſelfe, and likewiſe the regality in lieu of all the Leuitical Prieſthood and other charges & offices ſeruing thereunto: he hath firſt of all ſet vp his ſpiritual Temple throughout the world, which is the Chriſtian church, by his maſter builders, I meane, by his Apoſtles, Prophets, and Euangeliſts: which being done, he hath withal eſtabliſhed for gouernours of this building, vnto the end and conſummation of the world, Paſtours and Doctours for the adminiſtration of the woorde and of the Sacraments: likewiſe Elders for the in-

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ſpection and ouer-ſight of manners and other Eccleſiaſticall cenſures: and finally Deacons for the adminiſtring & diſpenſing of the Church-almes, and other reliefes of the poore: and hath alſo ordained but two Sacramentes, common vnto the whole Church and perpetual, the moſt ſimpleſt, that poſſiblie might be, whether we conſider the matter, or whether we reſpect the forme & adminiſtring of them: & al this, fearing leaſt wee ſhould ſtay our ſelues on earthly things, to ſeek after our ſaluatiō in them, or any holines beſides. And therfore was the Chriſtian Church then in hir gloſſe and beutifull hew, when this ſimplicitie was diligently obſerued therein and maintained, as it was in the time of the Apoſtles, vnder whom verilie ſhe floriſhed in this natiue and ingenuous beuty, both inward and outward, which Eſay deſcribeth vnto vs, 54. and 60. But alas, we may well ſay that this glittering gloſſe of hirs, was but as a lightening which paſſeth from Eaſt to Weſt, and is ſoone vaniſhed away and gone, as the Lorde himſelfe foretolde it would be, *Mat.* 24. 27. and *Luk.* 17. 24. For behold alreadie euen in the Apoſtles time, they of the Circumciſion could not abide the taking awaie of the Iudaicall Ceremonies, which had bin ſometime the decking & ſetting forth of this ſpouſe, but had an end at the comming of the bridegroome in perſon. Others began then to mingle, vnder the ſhadow of deuotion, their goodly friuolous and altogither ſuperſtitious inuentions: others, not conſidering that they went about to bee more wiſe then god himſelfe, inſteed of contenting themſelues with this natiue and ingenuous beutie, added thereunto the painting of their owne goodly humane wiſedome. And albeit the Apoſtle hath ſo often and ſo diuerſly cried out againſt all ſuch inuentions, and namely by a moſt ſingular diuine and cleare diſtinct ſetting downe of all theſe abuſes, *Coloſſ.* 2. 16. and the verſes following, yet could he not hinder that this ſhould not come to paſſe. Hereupon is entered into the Church the moſt part of Ceremonies manifeſtly and notoriouſly taken from Iudaiſme, as namely holy water, prieſtly veſtments, lights, decking of materiall temples, ſhining and glittering with gold and

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siluer and precious stones, without sparing of all maner costly apparell, & brauerie that might be. Afterwards the simplicity of administring the Sacraments seemed ouer light, & therfore there must be added to the consecration of the water, chrisme, salt, spettle, chreme, &c. As for the sacrament of the Supper, it was in the end cleane taken away & abolished by Transsubstantiation, & by a reall and expiatory offering and oblation which men haue inuented. Besides al this, this goodly humane wisedome hath had that credit a long time to modell and paterne forth ecclesiastical charges after the Romane policy, to the ende to fulfill and accomplish that which was foretold by Saint Iohn, in the Apocalyps, of the Image of the beast. From hence insteede of an Aristocraticall order of Bishoppes, that is to say Pastours, are come * the dignities of Patriarcks and others, and last of all two Popes or Oecumenicall Bishops, the one in the East, whose wings Mahomet hath clipped, and the other in the West: seated the one and the other vpon the seuen hils, and especially hee of the West, who doth yet make dronke the Kings and Nations of the earth, assisted with his brethren, officers of the lateste and newest forge, called Cardinals. I let passe so many superstitions, at which, a man may presuppose that Sathan himselfe laugheth. All this notwithstanding, if a man wil beleeue our aduersaries, behold the beutie of the Christian Church: yea verily, if a shameleese thing, painted and diapred by her louers, may be this chast and modest spouse of Iesus Christ, which hath neither within her nor vpon her any thing saue that which it hath pleased hir Bridegrome to giue hir, & which cõtenteth hirselfe altogither with the garmentes, which the true and faithful woorkmen of the Lorde, I meane his Apostles, haue cut forth and fitted for her. The more then the Church is decked after the Apostolicke fashion, the more faire shee is, whatsoeuer the minians and bawdes of the false painted Church say to the contrary. And if the poore auncient Church brought in here by the holy ghost, hath had iust occasion of complaining, that shee was as it were disfigured by them, either which plucked from her the

outward ornaments ſhee receiued of hir Bridegroome, or which loaded and diſguiſed hir with prophane trimmings & tifflings vp of her, which darckened and obſcured hir ſhining beuty, according as the Prophets in many places ſpeake thereof: alas vpon how much more iuſt occaſion, maie and ought the Chriſtian Church to complaine of them, who vnder colour that they would deck and trimme her, and make hir more faire and beutifull then her ſpouſe had made hir, haue arrayed her ſo ill? And ſo hath ſhee indeede already made hir complaint hereof vnto her Bridegroome, who hath begun in our time to heare hir, and hath put it into the mindes of good Chriſtian Princes and Magiſtrates to disburden her of thoſe ſtincking and defiled gawdes, to reſtore her vnto her natiue beuty: in which thing, God of his goodneſſe inſpire them farther, and guide them with his fauour more and more, to the ende that wee maie ſoone ſee the accompliſhment of that which hath beene hereof foretold, *Apocal.* 21. It remaineth we now ſpeak of the ſecond kinde of *blackneſſe*, proceeding as hath been ſaid from the afflictions and incommodities which concerne the ſtate of this preſent life. This *blackneſſe* happeneth vnto the Church, according vnto the prouidence of God for diuerſe reaſons: namely, ſometimes for the chaſtening or rather awaking of her, when ſhee is as it were aſleepe, and ſometimes for the prouing of her, and for the glorifieng of God in the patience and conſtancy which hee giueth her: all this notwithſtanding, bee it hee chaſtiſe her, bee it hee exerciſe or prooue her (as it is ſayd *Pſalme* 44.) finallie turning to an happie and good ende for her. *Romans* 8.28. But amongeſt all theſe afflictions, thoſe which are vnderſtoode by the name of *Croſſe* in the Scripture, to witte, the ſufferinges for the name of the Bridegroome, and for righteouſneſſe, whether they proceede from within by domeſticall enemies, or whether they come from without by the perſecutions of the open enemies of the Church, are marked foorth vnto vs throughout the whole Scripture as ſingular deckings vp and excellent ornamentes of the Church of God, and the moſt

moſt glittering Iewels hee giueth his ſpouſe togither with fayth, according to that which is ſaid by the Apoſtle: *Philip.* 1. 14. in ſuch ſort as this is the true reioycing of the ſpouſe: *Rom.* 5. 3. *Matth.* 5. 12. *Galat.* 6. 14. and elſewhere in infinite manie places of the Scripture. And indeede the Church was neuer more beutifull and ſhining then vnder the *Croſſe*, the ſaying of the Apoſtle being verified by experience, That the power of the Lord is made perfect in our infirmitie and weakeneſſe: 2. *Cor.* 12. 9.

11 But this letteth not but that ſometimes the Church in reſpect of the viſible markes thereof, and the eyes of men, is as it were darckened, and that ſo farre, that it is not knowen to the moſt part of the woorlde for a time, as if it were no more at all in the world: whether a man regard the apparant beauty of it, which is the publique exercile of preaching the woorde and of adminiſtring the Sacramentes: or whether a man conſider this goodlie order of callinges, and of the diſcipline of the Church hindered and as it were broken off for a time by the violence of perſecutions, bee it within by the ſway of hereſies, or without by the open enemies of the Church, when both theſe kindes of *blackneſſe* of which wee haue ſpoken meete together. Such was the eſtate of the Church, both by them within it, and by them without, vnder the horrible perſecution of Pharao, then when Moſes was ſo ill knowen of his owne: and afterward vnder a great part of the Iudges, & namely at the time of the warre againſt the tribe of Beniamin, whē (as the Scripture ſaith) *there was no gouernor nor king in Iſrael, but euerie mā did what ſeemed him good in his owne eies.* Iudg. 21. 25. as alſo vnder Ely *the word of God being a very precious & dainty thing at that time:* 1. Sam. 3. 1. In the later time alſo of Saul, and after his death, vntil the ſecond election of Dauid, a man might ſee a terrible obſcuring & darkening of the true viſible markes of the Church: yea as it were a totall defacing of them in the kingdome of Iſrael vnder the perſecution of Ieſabel, ſo farre that Elias was entered into this opinion, that hee was left alone to ſerue God, 1. *King.* 19. 10.

And as for the kingdome of Iuda, the ſtate of the Church was brought there to that point, that euen Iuda iuſtified Iſrael, as Ezechiel vpbraideth her therewith, *Ezech.* 16. 51. And what could the ſeruice and worſhippe of God bee vnder Achaz? 2. *Chron.* 28. & vnder Manaſſes: 2. *King.* 21. and 2. *Chronic.* 33. Finallie during the ſeuentie years of the captiuitie of Babylon, whereunto was the name of the people of God brought? And vnder the perſecution of Antiochus, vntil the purging again of the Temple? And as for the Chriſtian Church, what was the deſolation thereof in the moſt part of the world, then when the Arrians for certain hundreds of yeares were a-flote & bare ſway? But eſpecially & aboue the reſt, that deſolation is to be marked, which happened after the Emperors Maurice and Phocas, both in the Eaſt, where Mahomet and his ſucceſſours haue ſo disfigured this ſpouſe, that yet to this preſent daie can ſhee with much adoe bee knowen, and in the Weſt, by the Childe of perdition, ſeated in the Temple of God, beeing by this meanes verified and yet dailie prooued true, that which the Lorde himſelfe hereof hath foretolde, *Luk.* 18. 8. and the Apoſtle after him. 2. *Timot.* 3. 1. and 2. *Theſſal.* 2. 3. and yet more clearly *Apoc.* 12. 14.

12 But notwithſtanding it is to bee noted, that as the Sunne, beeing by the interpoſition of the Moone ecclipſed and darckened, or rather hindered to caſt his cleare beames vpon the earth by ſome miſtes of cloudes for a time, in reſpect of men, leaueth not for all this to remaine in his owne nature full of light, and of brightnes: yea and it maie bee that ſome ſharpe and cleare eies maie acknowledge and perceiue his beutie and brightnes amidſt theſe miſts: euen ſo this ſpouſe although ſuch perſecutions doe darken, and as I may ſo ſay, doe vtterly take away her natiue and ingenuous beautie, yea make her to looke like a Moore or Arabian, in reſpect of men, who by this meanes know her not: ſo is it notwithſtanding that thorough this *blackeneſſe* of hers remayne certaine traces of beautie: naie farther, as white ſheweth more white, being laide neare vnto blacke: ſo afflictions, which are meant

by

by this blackneſſe, cauſe her to ſhewe more bewtifull and faire, both to her Bridegroome, as wee ſhall ſee it in the verſes following, and vnto them which knowe her well, as Saint Paul, 2. *Cor.* 11. 30. and *Galat.* 6. 14. and 17. And this is the reaſon which mooued the ſpouſe to ſay, *That ſhee is blacke and yet verie faire withall*, and that on one ſide, *ſhee is blacke as the Tabernacles of the Arabians*, and on the other ſide, *that ſhee is white and ſhining as the Tentes and Pauillions of Salomon*. Neither is it without great cauſe, that ſhee ſpeaketh in this place of Salomon oppoſed and contrarie matched with them of *Kedar*. For all the ſhining brightneſſe of this ſpouſe, commeth vnto her from the true Salomon, which is that true king of peace, on whome dependeth all her beeing and brightneſſe, as the moone hath no light but of the ſunne. This bewtie is alſo wel ſet forth and deſcribed in the 45. *Pſal. verſ.* 11. vnto which the *Kedarits* are here oppoſed, I meane the children of darckeneſſe, who appertaine not at all to this King of light, nor vnto this Queene, amongeſt which alſo, Dauid complaineth *that hee had dwelt and beene held captiue too long:* Pſalme 120. verſ. 5.

13 Now by theſe matters which wee haue aboue declared, and the times wherein we are, the Lord maketh vs to ſee if we haue any eies, and cauſeth vs feele and perceiue if we be not more then bereaued of ſenſe, how not onely expedient, but howe altogether neceſſarie it is that wee bee well inſtructed in the knowledge of the true markes of the Church, being in ſo manie places as yet wholly defaced, and in other places ſo counterfeited, that it is hard for a man not to bee deceaued among them, if hee looke not the nearer vnto them, & examine all by this touchſtone, which is the worde of the Lorde enregiſtred by the Prophets and Apoſtles, the ſumme whereof wee haue in our Chriſtian Creede. Aboue all let theſe temporizers, and irreſolute, and politique fellowes of our time, vnto whome properlie this ſpouſe here ſpeaketh, looke vnto themſeues, and inſteede of beeing

ſcandalized and offended with the poore eſtate of this ſpouſe according vnto the worlde, prouide for their owne conſcience vpon paine of euerlaſting death: ſeeing that without the church there is no ſaluation, and hearing the reprehenſion which Elias maketh againſt them which knowe not on which ſide to turne themſelues, 1. *Kings.* 18. 21. let them take pitty on themſelues, and ioine themſelues vnto this ſpouſe, to the end all may come togither with hir vnto eternal and euerlaſting bliſſe and felicity, through our Lorde Ieſus Chriſt, *Amen.*

THE SEVENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the firſt Chapter of the Canticle of Canticles, the ſixth verſe.

6 Regard me not that I am browne, for the ſun hath looked vpon me. The ſonnes of my mother were angry againſt mee, they ſet mee to keepe the vineyard, but I kept not my owne vineyard.

1 *A briefe reheerſall of the Sermon going before.*

2 *The Church leaueth not to bee a Church for ſome defects of hers, bee it in manners or in doctrine. How we ought to beare our ſelues in ſuch a caſe. The difference betwixt a bodie which hath ſome faults & defect, & a bodie vtterlie rotten in the moſt noble and chiefe parts.*

3 *The croſſe ought not to bring the Church out of knowledge, but is contrariwiſe an expreſſe demonſtration thereof.*

4 *The great deſolations of the Church haue happened by the principall of them within it.*

5 *Wherefore the ſpouſe ſpeaketh here of a vine.*

6 *In what ſenſe the Church calleth hir perſecutours the ſonnes of hir mother.*

7 *Whence the anger and deſpite of baſtard brethren proceedeth againſt their innocent ſiſter, euen to put her ſometimes out of the houſe.*

8 *The application of this Doctrine to the eſtate of the Church, fro many ages, vnto this which is now.*

Wee

WEE haue vnderstood the woordes of the spouse turning her speech vnto the daughters of Ierusalem, that is to say, vnto them who according to the diuersitie of times which went before Salomon, & folowed afterwards, beeing Israelites by name, made small reckoning notwithstanding of knowing either what religion was (amidst the conflicts and strifes they had with the nations bordering about them) or what this spouse meant, or els applied themselues to the greatest and mightiest, despising the poore estate and condition of the small number of the children of God, as appeared by the writings of the Prophets, and as it happened vnto Iesus Christ himselfe, *Mat.* 11. and *Mar.* 6. 3. Whereupon the spouse warned them, that for all this shee leaueth not to haue her true beuty, to be knowen thereby and followed. But now shee addeth a singular exhortation, which consisteth in three points: the first, that it is not the outward hew which men must stand vpon to iudge of her bewty: the second, that men make her blacker then indeed she is: the third, that this *blackenesse* of hers is not naturall, and therefore by consequent will not alwaies continue to be such, adding withall, through whose fault it is that shee is in this case.

2 Now touching the first of these points, she warneth and aduertiseth them, not to stand so much vpon considering of her in this hew, how sun-burnt soeuer it be: a warning & aduertisment of al others most necessarie, seeing there is nothing so faire and perfect in nature, whereof a man groweth not out of tast and liking, if letting passe to consider the bewty and goodnes thereof, he settle his minde wholy to take a view of euery defect & imperfection which may be found in it: whereas rightly to iudge of a thing, and to make our profit thereby, we must equally consider of it, and vprightly ballance euerie thing in it. And as this measure is to be held in esteeming al other things, so is it especially and aboue all to bee obserued in this

this matter, wherof we here speak. They whom they called in ancient time Catharists, as also the Donatists, and of our time a certain sort of Anabaptists make good proofe hereof: who imagining a perfect beuty of a church in this world, seuer themselues from all others (as if in their particular assemblies this perfection were to be found) wherein they doe greatlie abuse and deceiue themselues. First in this, that they stand only vpon the defects of the Church, thinking that therefore the Church is no Church. Secondly in this, that they espy a mote in the eie of an other, & will not see the beame which is in their own eies. We are therefore to note, that there is a diuersity & difference of defectes and imperfections which are found in the Church. The first are touching manners, which howe wicked and corrupt soeuer they bee, either in the pastours and sheepheards, or in the sheep, ought not to cast vs into such a rage as therefore to thinke, that there is no Church in those places where such corruptions are found. I say so long as the truth is there taught, according to that which the Lord said speaking to the Scribes and Pharisies, *so long as they sate in the chaire of Moses*, that is to say, *so long as they taught the doctrine of Moses: doe yee, saith he, that which they saie, but doe not that which they do:* Mat. 23.2. Although this hinder not, but that a man may well withdrawe himselfe from the company of such men, following the Apostles admonition, 1. *Cor.* 5.11. & as the Prophet protesteth himselfe did, *Psal.* 17. 4. and warneth vs to do the like, *Ps.* 1.1. nay letteth not, but that a man may retire himselfe into purer and cleaner flocks (if there be any such) and where he may be in lesse danger of being corrupted by the contagion and infection of others. The other imperfection consisteth in doctrine. In which againe there are many circumstances to be considered before we depriue any assembly, be it great or small, of the name of the Church. And that this should be so, we see by the first epistle of Saint Paul to the Corinthians, that in the church of Corinth, not only touching manners, the discipline of the church was very loosly obserued, and the manner of teaching the word greatly prophaned by a vaine and affected kinde of babling

babling: but which more is that the *pro* and the *con* touching the article of the resurrection of the dead was stoutly and stifly disputed, an article notwithstanding of such ground & foundation in the Church, that without it the preaching of the gospel would become vaine: 1.*Cor.*15.17. And yet notwithstanding it was so called and helde of the Apostle for the true and holy Church of God. Among the Galathians it was yet worse, beeing for the most part of them turned aside, by the false Apostles, from the principal ground-plat and foundation of the Christian Church, namely, from the free iustification, by the only satisfaction of one onely Iesus Christ: and yet all this notwithstanding, Saint Paul giueth them the name of Church. The reason is, as touching the Corinthians, becausse they shewed not themselues incorrigible and past amendment, and that, though there were some but badlie instructed in the article of the resurrection of the dead, notwithstanding the bodie of the Church did stil retaine and hold the truth. The Galathians also had not banded themselues against the doctrin of the Apostle, but were only turned somewhat aside by a light headdines, and yet not al of them, as is to be presupposed.

The like is also to bee seene by that which the Apostle writeth vnto Timothy, and likewise by the second of Saint Peter, and that of Saint Iude, that there were already false teachers, and wicked Disciples euen in the bosome of the Churches, which notwithstanding for all these imperfections, left not to be called true Churches: as a man leaueth not to bee a man, though he haue some wert or some vlcers & biles in one part of his body. But the case is otherwise of a body altogether rotten and corrupted in the noblest and principallest partes: whereunto the Synagogues of the Iewes may bee compared, after that they stubburnely resisted the preaching of the Apostle from which, for this cause, hee vtterly diuided and disioyned the Church of Ephesus, *Act.*19.9. and 28.28. and himselfe also hath giuen vs a rule hereof, *Philip.*3.2. Neither are we otherwise to beleeue or to doe, touching such assemblies and congregations (be they great or little) which notoriously and

ſtubburnly oppoſe themſelues againſt the principall and fundamental articles of Chriſtian Religion, as that aſſembly doth at this daie which ſitteth vpon the ſeauen hils, and oppoſeth it ſelfe directlie againſt the kingdome of Ieſus Chriſt, whoſe name notwithſtanding it falſely borroweth, and therefore we haue it iuſtly in execration and hold it accurſed; following the doctrine of the Apoſtle: *Galat.* 1.8. To come therefore to our purpoſe, we muſt take heede in this caſe, how we ſtand in ſuch ſort vpon the defectes and imperfections of one Church or more as therefore not to take them for Churches: but we muſt vſe thoſe ordinarie means which God hath appointed, to beare with that which is to be borne withal, to remedie that which may be remedied, and to take heede to our ſelues we bee not ſmutted, as they ſaie, among colliers: applying all our ſtudie and endeuour to mutual edification, as the Prophets and Apoſtles teach vs, both by their doctrine and by their example.

3 It is verie true notwithſtanding that the ſpouſe ſpeaketh here of another kind of *blackneſſe*, to wit, of the outward ouerthrowe and diſſipation of the Church by the vehemencie of perſecutions: which is the cauſe that many making no difference betweene the glittering beuty of the kingdomes of this world, and the ſpirituall beuty of that kingdome, which is not of this world: and ſuffering themſelues to be dazled and blinded with that which hath onely a certaine outward gloſſe: eyther enter not at al into the Church, or if happily they bee entered, retire themſelues afterward out of it, to returne againe to their vomit, 2. *Pet.* 2.22. For fault of hearkening vnto this warning and aduertiſement, not to rely or ſtand vpon this outward black and hideous appearance of the croſſe; but contrariwiſe to waigh and conſider well the true and natiue beutie of the Church, in the middeſt of her greateſt afflictions. According hereunto the Lord hauing warned vs that *his kingdom commeth not with ſuch obſeruation*, Luk. 17.20. hath ſaid alſo, *That be ſhal be happy which ſhal not be offended at him*, who notwithſtanding is called *a man of ſorrowes and griefes*, and ſo diſfigured,

Eſay

Esaie 53.3. that hee is compared vnto *a worme of the earth:* Psal. 22.6. to whom notwithstãding the church must be made conformable to bee the true church, *Rom.* 8.29. in such sort, that so far it is that the crosse maketh the Church not to be knowen, that on the contrarie it is the true mark thereof being giuen to none but to the true beleeuers, to suffer for the name of God, the Apostle crying out, *That this is it whereof he wil boast himselfe:* Gal. 6.14. Mat. 5.10. Phil. 1.19. and elsewhere throughout the Scripture. Hereunto is referred the second point which I haue touched, being contained in this, that the Church which called her selfe black, saith that she is *Browne*, as if she should saie to these Daughters of Ierusalem, Comparing my selfe with you, who are so fresh and so faire, it seemeth indeed that there is nothing more black then I: but yet if your eies be good, you shal find that albeit I be *browne and sunneburnt* by the parching of the sunne, yet am I not for al my tanned hew, an Arabian or Aethiopian. For ouer and besides that which hath beene said of the happie end & issue of the afflictions of the Church, there is an exceeding difference, between the most miserable estate of those who are blatched before God, by his iust vengeances, or which are left remaining in their naturall blacknes: and betweene the confidences and assurances of the children of god afflicted for righteousnes, and for the glory of the Lorde, who bestoweth this great fauor and grace vpon them to be glorified in them. Farther if we consider of the estate of the church in her greatest afflictions, it is not so miserable as men think it is. For as the Apostle teacheth vs, *God is faithful, and neuer suffereth such as are his to bee tryed aboue that which they are able to beare,* 1. Cor. 10.13. And therefore verie true it is *that wee are pressed in euerie sort, but not crased or broken, beeing in want and penurie wee are not destitute and distressed, beeing persecuted we are not forsaken, being beaten downe we perish not,* 2. Cor. 4.8. In a word if we ought to iudge of the nature of thinges, according to their last effect and working, this *browne or tanned colour* is the meanes to come vnto our true and perfect whitenes, the sufferings of this world beeing in no point comparable vnto the glory which way-

teth for vs, 2. *Cor.* 4. 17. the waie vnto which is the crosse, or sufferings, I meane for righteousnes and for Iesus christ: *Matt.* 5. 11. This is the cõfort which we ought at this day to oppose against these Daughters of the terrestriall and earthlie Ierusalem, who think vs so poore and miserable, not knowing what our riches are, & how yet at this day it is in Aegypt that there is darcknes, and light in the land of Gosen onelie. Let vs giue them leaue therefore to iudge of our coulour *black or browne*, as they list; it sufficeth vs that the spirit of God iudgeth altogither otherwise, to whose iudgement we appeale, being assured we shal get and win our cause.

4 The third point of this aduertisement or lesson, namely, that which the spouse addeth, *That this browne colour of hers* is hapned her not from her birth, but by the means of the sonnes of her Mother, who droue her out of doores, and set her in the parching of the sunne, *beeing constrained to keepe her selfe among strange vineyards, whereas shee ought to haue kept her owne vineyard:* this I saie, containeth also an excellent doctrine and instruction. For the vnderstanding whereof, wee must first of all note, that by this *natural beutie and fairenes*, with which this *accident sunne-burning* is contrary matched, is not vnderstoode or meant the qualitie or condition of the children of God in their first generation and birth, according to the which they are borne in themselues the children of wrath as are others, *Eph.* 2. 3. and consequentlie are most foule, vile, and filthy: by reason whereof, the Church, which is the assemblie of the faithfull, is compared, in respect of her first estate, vnto a foule and filthie maidẽ child comming out of the womb of her mother, *Ezech.* 16. 6. but we must refer the original and beginning of this *beutie*, vnto her free vocation and calling or spiritual newe-birth, *Ioh.* 3. 6. and to that which foloweth in *Ezech.* 16. 4. and the other verses following. Hereunto accordeth that which is said of Abraham himselfe, *Iosua* 24. 2. to that beuty, that is to say, to that happie estate compared to the marriage of the Lord and of his church, (of the fianfailes whereof the contract is already made & passed in most excellent magnificencie in the mount

of

of Sinai, then when the tabernacle with all the seruice thereof was established, *the bodie whereof is our Lord Iesus Christ*, Col. 2. 17. Heb. 9.) to that beauty, I say, and brightnes, which againe shewed it selfe yet greater, in the time of Dauid and Salomon, (so long as hee continued wise) this sunne-burnt hew of hers, which is here spoken of, is opposed: which may bee vnderstoode after two sorts: namely, referring it either to the great and horrible confusion, which hapned more then once after the death of Iosua, vntil the time of Dauid (as is to bee seene in the history of the Iudges) or els speaking of other most strange desolations, which happened both in Iuda, vnder the most part of the kings which were of the race of Dauid, as also especiallie in the kingdome of Israel, vntill the time that the poore Church was exiled and banished among the barbarous and sauadge nations, yea and after the returne from out of the captiuity of Babylon, aswel vnder the empire of the Greekes as also the Romans, euen to the comming and departure of Iesus Christ; which confusions and desolations of the church wee maie say to haue beene in this place prophetically foretold by Salomon. And as for that which might heere bee replied, that mention is heere by name made of that banishment and driuing forth of hers which befel her, not by straungers, but by such as were within, whom the spouse calleth *the sonnes of her mother*: I aunswere first, that the most notorious desolations of the church, are not those which hapned vnto the church of the Iewes, both by the people bordering about thē, & sowed and scattered among them (whom they should haue rooted out and exterminated) and by those which were farther remoued, I meane, the Assyrians, Chaldæans, Aegyptians & others, of whom the holy & sacred histories make mention: but those which hapned by the negligence & wickednes of the gouerners & rulers, as is in the historie of the Iudges expreslie to be seen, and in the ciuil war, *Chap.* 12. yea vnder Sampson himself, whose life doth verie well declare, the little regard which the Leuits then had of their duty. But this is especially to be seene in the storie of the ciuil war against the Beniamites. As for the

history of the wicked kings, this is yet more notably to be seen aswel in the kingdome of Israel, where the whole publick seruice of God was ouerthrowen and ruined, and the Leuites themselues driuen forth and expulsed, so far that the rest of the poore Prophets were constrained to bee hidden in holes and dennes, and that by the singular bountie and goodnes of one man, there to be norished and sustained with bread and water: 1. *King.* 18. 13. as also in the kingdome of Iuda, in which the faithful seruants of God had no worse nor no crueller enimies then the Kings and the Priestes, namely vnder Achaz: 2. *King.* 16. 12. and vnder Manasses: 2. *King.* 21. 9. Secondly it is to bee noted that when the Lord exercised his iust iudgements vpon his people by straunge nations neare or far off, it was in manner alwaies because of the outrages and enormities committed within, both by the priests, and by other the gouernours and officers, so that this poore desolate spouse doth iustly and by good right impute al this mischiefe and misery which hath so disfigured and marred her fauour, *to the sonnes of her Mother*, who draue her forth out of *her owne vineyard*, and set her foorth to the open parching of the sunne, that is to al the iniuries and contumelies which might happen to a poore vagabound subiected and made a slaue to strangers her enemies.

5 To go on, we are to obserue that it is not in this place alone that the heritage and possession assigned and allotted to the Church of the Iewes (I meane the land of Chanaan) is compared to a vineyard well planted, well husbanded, enuironed and compassed about with good ditches for her defence and safegard, and blessed most plentifully with al manner of blessings: but also *Psal.* 80. by Asaph in the time of Dauid and Salomon, and afterward by *Esay* 5. 1. *Ier.* 2. 21. *Eze.* 17. which was afterward most largely and amply expounded by the Lord himself: *Mat.* 21. 33. Neither is it without most great and waighty reason that the holy Ghost vseth this similitude as being marueilous apt & conuenient, seeing there is no kind of possession more profitable and fruitfull, or which requireth more care and diligence to bee husbanded and trimmed. And

because

because that as there is but one god, so there is but one faith & one Church, as also at that time there was but one onely land consecrated and halowed vnto God, one onely people comprised in the couenant, one onely place established and consecrated in Ierusalem for the outwarde ordinarie seruice of the Lord: therefore the spouse speaketh here but of one vineyard in the singular number, to the which the straunge vineyards are contrary opposed in the plural number, because false worshippes and religions, and false Churches are without number.

6 Shee complaineth therefore that *the sonnes of her mother*, suffered her not to bee maintained in the possession of *her owne vineyard* where shee might haue beene well brought vp and preserued vnder couert, in her bewty. And if a man demaund the question wherefore shee called not rather them of whom shee complaineth, sonnes of her father or her brethren, then *sonnes of her mother*; I answere, that this was therefore, because she meant by this meanes so to spare her mother and her halfe brethren, by a modesty verie fitting and beseeming the person vnder which the true Church is here represented vnto vs, that notwithstanding shee would not keepe it silent, that her mother had forgotten herselfe, I mean this very same Church considered as it were in an other person, the mother of her, which here complaineth, to wit, in asmuch as she ordered and ruled herselfe well at the beginning, but after that shee had brought forth this we here speake of vnto the Lorde, shee was turned aside afterwardes after straunge gods in all manner of outragious dissolution, as the Prophets so oft and in so manie places vpbraide her. She confesseth therfore that those of whō shee complaineth, that is to say, the wicked gouernours and false pastours, are indeede issued and descended from her mother, but not in true and lawfull wedlocke, as is at large handled by Ezechiel in his 16. Chapter aboue alleadged, and vnder the names of two sisters representing the two kingdomes of Israell and of Iuda, Chapter 23. and by the other Prophetes. This is then as much, as if shee called

them

them in plaine termes baſtardes, as in the *Pſalme* 144.11. but that, as I ſaide before, this manner of ſpeaking is more milde and modeſt, which Dauid alſo in the perſon of Chriſt vſeth, *Pſalme* 69. 8.

7 And we muſt note well theſe woordes, *That the ſonnes of her mother were angrie againſt this ſpouſe.* The cauſe hereof is elſwhere declared to be, becauſe *he which doth euil hateth the light*, for that his workes are by it reprooued, *Ioh.* 3. 19. and becauſe alſo the Church is not of the worlde, *the amitie wherof is enmitie with God*, Iames 4.4. Behold then how the world vſeth it ſelfe, which beeing in the middeſt of the church of God hateth it without cauſe; who is angry alſo, but after an other faſhion. For the Church is not angry with the perſons, but with the ſinnes of them who ſeeke their owne deſtruction, whom ſhe alſo ſeeketh to drawe thence by all meanes, requiting them with good for their euill. Beſides, it is well to bee noted, that theſe baſtard brethren vſe not onlie miſchieuous counſaile againſt their ſiſter, but when it ſo pleaſeth God, diſpoſſeſſe her for a time, and enioy the vineyarde themſelues vntill the Lord reſtore againe the heritage to the right owner and poſſeſſor, *Pſal.* 80. and *Math.* 20.

8 This place therefore containeth a moſt excellent doctrine, and ſuch, as is of all other moſt neceſſarie for vs in theſe daies, to bee a warning vnto them, who in our time think it ſo ſtrange a point of doctrine which we teach, and which is moſt cleare and euident, namely that the deſolation of the chriſtian church is proceeded from thoſe wicked vinekeepers, who haue laide it ſo waſt, that ſcarcely there remained any appearance of *the vineyarde* within theſe ſeuenty years. This ſeemeth I ſay ſo ſtrange a matter vnto them, that this is at this day the point, whereon many doe eſpecially ſtand, and will not themſelues acknowledge, or abide that others ſhould confeſſe the poore church was euer ſo *blacke burnt*, which recouereth notwithſtanding by litle and litle her bewtifull hew, and deſireth to be repoſſeſſed in her vineyard (which is not at this day one onely region and countrie, or one only citty, but the whole vniuerſall

niuerſall worlde which ought to acknowledge his Lorde and redeemer, the ſonne of God) of all which countrie ſhee hath been by litle & litle diſpoſſeſſed, by thoſe two Sees oppoſed to that of Ieſus Chriſt, the one in the Eaſt, the other in the Weſt. Wee ſee howe the ſame happened ſo oft in the church of the Iewes, that it may be ſaid that amongſt al thoſe which ruled & gouerned it, we ſhall hardly find a douzen which were not rather deſtroyers then builders (as the ſacred hiſtories can witneſſe) that being in the later times accompliſhed, eſpecially againſt the proper perſon of the Lorde, which was foretolde *Pſal.* 118.22. *Eſay.* 28.6. *Matth.* 23.33. the city of Hieruſalem being ſpecially called the murdering citie, *Matth.* 23.37. They muſt therefore now bring vs forth ſome propheſie or promiſe, by which the priuilege may appear, which they ſay is granted vnto the city and See of Rome, to be not only the mother city of the vniuerſall Church, as ſhee was of the auncient Romane empire, but alſo to haue this prerogatiue, that ſhee can neuer erre. But ſo far ſhe is from being ſuch, that contrarywiſe ſhe is pointed out as it were by the finger to be the See of Apoſtaſie, both by Saint Paul, 2. *Theſ.* 2. 3. and by Saint Iohn in the Apocalyps, and by many auncient fathers both Greeke and Latin, although they in their time ſawe not that which was alreadie before their eies. Neither is this come to paſſe onely in this See which is the Image of the beaſt, namely of the Romane Empire which it ſucceeded, but alſo in other Churches of all the foure corners and quarters of the worlde, being a thing eaſie to be ſhewen, that according to that which S. Paul foretold, *Act.* 20.30. there is ſcant any hereſie riſen in the church, ſince the time of the Apoſtles, which was not either firſt forged, or afterward ſet forwarde and coloured, by falſe Biſhops, Prieſts, or Monkes. And yet in our time beholde thoſe which hinder the work of the Lord, and will not ſuffer that the *vineyarde*, which they haue ſo vnhappily and pittifully handeled, and as much as lay in them vtterly deſtroied and laid waſt, be reſtabliſhed in the handes of faithful paſtours, which notwithſtanding the Lorde of the *vineyarde* will doe in his good time,

hauing heard the sighes and lamentations of his poore desolate spouse, as it hath pleased him alreadie to beginne to do in some places of his great grace and mercy. Amen.

According to this doctrine, &c.

THE EIGHTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the seuenth verse.

7 O thou whom my soule loueth, shewe me where thou feedest and causest (thy flocke) to rest at noone.

1 *Whence the reformation of the church is to be drawen: and the faultes which haue beene, and yet are committed in this behalfe.*

2 *This reformation proceeding from the sole and onlie grace of God, ought to be sought after and desired with a singuler and vpright affection.*

3 *The Bridegrome compared to a shepheard, & the Bride or spouse to a flocke.*

4 *The sheepe which are scared must seeke after the flocke.*

5 *Where there is rest to be found amidst the most violent tempests.*

6 *A great fault of them who get them forth out of the place of rest, to cast themselues into the sea.*

7 *This repose & rest is not found, but in the companie which is fed by him, who is the true shepheard in name & in deed.*

8 *The marcks of false sheepheards & flockes which a man must take heed of.*

9 *The Philosophers haue in vaine sought after repose and tranquillitie in their Philosophy.*

10 *There is a false Christianisme, & a false Iesus Christ.*

11 *Who is the true Iesus Christ, & how we finde in him alone, true repose & rest in our soules.*

12 *What* the parching of noone *is, which is here mentioned.*

THE state and condition in which the Church is represented in the verse going before, teacheth vs what that is she meaneth heere to saie, turning her speech vnto her Bridegroome: which is this in summe, that beeing so driuen from post to piller, so tired & tormented by her bastard and degenerat brethren, and assuring her selfe of the dilection of her spouse, how

black

black and sun-burnt soeuer she be, through this hard and il vsage and entertainement she hath had; she now beseecheth him to tel her, *where she may find him*, to bee not onelie reestablished in her former estate, but which is more, to come nearer vnto him then euer she was, to the end she may be the more adorned & beutified by him. This is the summe of that which is taught vs in this verse, containing a most excellent and most necessarie doctrine, especiallie for this time wherein wee now liue, in which the question of the restablishmēt & reformatiō of this poore spouse so miserablie disfigured by her pastors, is of all others most debated and handled. Now there is not a woord in this place which hath not in it a marueilous waight. Let vs therefore note, first of al, to whom she speaketh, and then with what a vehement affection she speaketh, and thirdly what she meaneth whē she saith, *O thou whō my soule loueth* &c. She speaketh vnto her Bridegrome, her beloued, our Lord Iesus Christ, she protesteth that she speaketh vnfainedly and without hipocrisie, euen with the whole affection of her hart: and to induce him to aunswer her, she maketh mentiō of her entire amity & loue which she beareth him. First of all therefore let vs learne heere this lesson, that when the question is of returning and bringing back againe the Church of God after these desolations, to hir true beuty & brightnes, we may not talk of seeking the manner and means to doe this in our owne braine, but we must haue an eie vnto God, to whom alone it appertaineth, to cloth and trimme vp his spouse after his owne liking: and if we doe otherwise, wee goe about nothing else but to disguise and disfigure her, sometime after one fashion, sometimes after another, as wee see it hath hapned heretofore in the Christian church, and is much to be feared least it also happen and come to passe in our time. For from whence came this transformation of the christian church, but from this, that the successours of the first pastors established by the Apostles, in steed of keeping themselues to these simple and natiue ornaments, which the true Apostles had cut out, & prouided & fitted this spouse withal, would needes set vp a seruice of their owne, with such

fashions and manners of doing, as are some of them manifestlie borrowed from Iudaisme, others taken from Paganisme it selfe, others forged and inuented according to the lust & fancy of certain bishops: & as some churches had authority & credit aboue others, so these ceremonies were accordingly receiued either more or lesse, vntil at the last they became *catholick*, that is to say, *vniuersal*. I speake of nothing here which may not be shewn in particular, & that by euident testimonies, if the time would suffer me. And how came these vp? Vnder a shadowe & colour of deuotion forsooth, & of making the seruice of Christians more goodly & cõmendable. And what is come of this? Mary this, that our crafty & suttle enimy seruing himselfe by litle & litle, euen by them who thought to doe the clean contrary, is at length come vnto that he alwaies aimed & shot at, which is to transforme & change the pure and chast spouse of the Lord into a painted & diapred harlot. So fell it out in the church of the Israelites, when in lieu of considering what Moses had said & taught them, & what himselfe had diligently & exactly obserued, *Heb.* 3.5. namely *that he did all things according to the model & pattern which he had seen in the mount*, Exod. 25.40. with an expresse commandement vnto the Israelits, *not to adde or diminish any thing from that, which the Lord had expresly ordained by his word*, Deut. 4.2. they presumed to mingle with it their traditions & inuentions, such as were not only vaine & frustratory, as the lord speaketh of thē, *Esay.* 29.13. but finally such as were abominable & directly opposed against the commandement of God, *Mat.* 15.6. Behold how men turning themselues aside by litle & litle frō the word of god, do first build hay & stubble, holding notwithstanding the foundation, as the Apostle foresawe & foretold, 1. *Cor.* 3.12. & from thence, proceede to prescribe God himselfe a law, notwithstãding the admonitions & aduertisements of the Apostle, 2. *Tim.* 3.1. & *Coloss.* 2.18. & the verses following. The question therefore being at this day of reforming the church, the day of the Lord being appeared aswell to consume & destroy this stubble & hay by *that fiery flaming two edged sword*, Apoc. 1.16, as also to destroy by spirituall

armes

armes & weapons euery high thing which lifteth it selfe vp against god, 2. *Cor.* 10. 4. We are taught in this place to haue our recourse to the only wisedome of God (which is so exactly set downe & enregistred in his word) doing nothing of our owne head, for feare our selues offend in that which we would amend. And would to god many had had more regard hereunto at the beginning then they haue had, whereas in many places some would needes moderate that which they should vtterly haue rooted out, retaining in churches & holy places made for deuotiō, images, crosses, albes, copes, with like trumpery, calling al these things, things indifferent, not regarding the decision which christ hath to the contrary in this behalfe, speaking of the washing of the hāds of the Pharisies, *Mar.* 7. 2. although washing of the hands be a thing in it selfe not only indifferent, but such as might wel couer it selfe with the cloake of honesty & cleanlinesse. Others in lieu of contenting themselues with the vocations and callings ordained by the holy ghost for the gouernment & administration of the church of god, folowing heerein those among the kings of Iuda, haue so reformed the church, that notwithstanding they haue left the high places to stand vp still: in such sort that in the end if God prouide not the better against it, they shal find they are fallen out of a cold ague into an hot feuer. The lord of his mercy remedy it according as this spouse heere teacheth vs, & the aunswere which is made her afterwards by her bridegroome.

2 It pertaineth therfore to god alone to teach vs the forme of reforming his building, which is for this cause called *the building of God*, 1 Cor. 3. 9. wherunto we are yet farder to adde, that it is belonging to him alone, euen then when he hath adorned her, to giue vs eies to know her to be such as shee is, that so we may adioin our selues vnto her. For otherwise, the ghospel, which is the ornament of the church which beutifieth it, & discerneth & seuereth it frō the world (the apparance & shew whereof doth deceiue vs) 1. *Cor.* 7. 31. wil be vnto vs either an offence, or a mockery, 1. *Cor.* 1. 23. He must therefore *giue vs eies to see*, Psal. 146. 8. *eares vnto our hart to heare*, Psal. 40. 8. in a

word, *we must be taught of him*: Esay 54.13. *of him* I say, *who leadeth vs into al truth*: Ioh.16.13. which the spouse in this place desireth, in this desolation of hers, wherein we see her to be at this daie. For if this light is not then knowen of men, when it shineth most clearly, 2. *Cor.*4.4. what might it be when God so long a time withdrew this light from the world? It is therefore to God that we must say, *shew me where thou feedest thy flock*. But this is not yet enough to desire to learne this of him, but wee must demaund with a true & ardent desire, not bringing anie thing else but a true and vpright affection and desire of the aduauncing of the glorie of God. And this is it which this spouse testifieth by these words, *O thou whom my soule loueth*, that is to say, O my Bridegroome and Sauiour, vnto whom I haue dedicated and yeelded vp my whole affection. It is no maruaile therefore, if we see at this daie the woorke of God, insteede of going forward to go backward; yea the darknes redoubled in manie places, in the which the sunne of truth began to shine verie clearely: for experience hath prooued vnto vs that there are but too manie which haue spoiled the harlot of her trinkets and iewels, not to doe with them as Moses did with the golden calfe, *Exod.*32.20. or as Ezechias with the brazen serpent, 2. *King.*18.4. as neither is it requisite wee should alwaies doe the like, or that wee may not turne that to good and holie vses which was before applied vnto superstition, but (dare I speak it? Yea) but make their own state the mightier by that of another, leauing Iesus Christ as the soldiers did which crucified him either stark naked, or at least but badly & soryly cladded, the effects whereof we see already, giuing them occasion which are culpable of this euil to think vpon it, & to thē which haue done better, to thank god therefore, & to take heed of it. For so to doe is not to loue God, but the goods of God, more then God and without God: whereas the true spouse protesteth here that shee loueth and seeketh after her Bridegrome, with all the affection and desire she hath. That shee therefore maketh protestation of this loue of hers towards God, it is not to alleadge her own merit or deseruing, as if God were therefore

fore bound to graunt her her requeſt. For contrarywiſe ſith the loue which wee beare vnto our God is the free gift of him, *who loued vs firſt*, 1. Ioh. 4. 10. *then when we were his enemies*, Rom. 5. 10. it followeth that if wee loue him, we are therefore beholding vnto him and not hee vnto vs; beſides that our loue importeth him nought at all. It is therefore an abſurd thing and contrarie to the grace of God, to thinke that this dilection or loue is meritorious: but this letteth not but that wee may and ought to make mention vnto him of his own giftes, to the end it would pleaſe him to acknowledge vs for his, and bleſſe vs for thoſe markes wherewith it hath pleaſed him to marke vs.

3 Let vs come now vnto that which the ſpouſe deſireth to know of him, which is in ſumme, that it would pleaſe him *to tel her the place, where hee feedeth and cauſeth his flocke to reſt at noone:* that is to ſay, in the heat of the day. This is a thing verie common and accuſtomable in the Scripture, to attribute the name of Paſtor or ſheepeheard to our Lord Ieſus Chriſt, and the name of flock vnto his church. Hence it followeth that by the paſture or foode, wee muſt vnderſtand the worde of God, and by the paſturing places, thoſe places where this word is ſincerely taught and adminiſtred. This needeth no proofe, becauſe the whole ſcripture both of the old & of the new teſtament is full of proofes and teſtimonies hereof. Inſteede therefore of ſtanding vpon the reaſons & grounds of this allegory, albeit they containe a goodly and excellent doctrine, we will firſt of all aunſwere and reſolue a doubt which may bee made in this place. For if the church which is but one, is brought in, ſpeaking in this place, and herſelfe is the flocke of Chriſt, what is this flocke which ſhe asketh and ſeeketh after? If hereupon ſome man reply and aunſwere that it is true indeede, there is but one Church of God, but that this church is parted and diuided as it were into two, namely, into that companie which is alreadie gathered vp on high, which we commonly call *the triumphant Church*, compoſed and made of the ſpirits aud ſoules of the iuſt: whereof mention is made, *Heb.* 12. 23. and that which is here belowe which we call *the Church Militant*,

tant, as Saint Paul also diuideth this familie into two, whereof the one part is in heauen, & the other in the earth, *Ephes.* 1. 10. *Coloss.* 1. 16. and 20. if a man I say so aunswere this doubt, although it be indeede in heauen that our true repose and rest lieth, yet is this nothing to the matter. For there is no *parching of the noone-day*. Farther the verse going before, and the answere of the Bridegroome contained in the verse following sheweth that the point in question here is of the comforting & reestablishing of the Church desolated and wasted by disorders and persecutions, as we haue before at large handled.

4 Albeit therefore there is but one Church, notwithstanding this letteth not but that it may be considered in mo parts euen in this world, whereof some being disfigured by persecution seeke after other which are in peace. So we see by experience at this day that the Church of God being most cruelly persecuted and depriued of the publique and pure exercise of religion in some places of the world, is releeued elsewhere and comforted, & inioyeth by an especial grace and fauour of God hir liberty, who reserueth for his poore children some place of refuge and refreshing.

5 But it seemeth that yet more properly to speake & more neere to the point, the church being as it were vniuersally persecuted and woonderfully disfigured demaundeth here of hir Bridegroome, how and by what meanes hee is accustomed to maintain and nourish his Church with this pasture, against all the afflictions, stormes and tempestes of this worlde. And therefore is as much as if she should say, that though shee bee brought into poore estate, yet hath she not for all that lost any whit of her courage, or changed her affection at al, as it is saide *Psal.* 44. 18. and *Psal.* 89. 39. but that amiddest them, amongst whom she is, & in so troublesom a time she hath as it were lost the footing of the right way, as beeing brought into a desert & wildernesse: which causeth her to desire her Bridegroome it may please him to direct her and to point her out which way shee shall take to finde and to come vnto her true repose and rest. In a word to vnderstand this place aright, let vs set before

fore vs the ſtate of the church of the Lord, in which it was but threeſcore or fourſcore years ago: whē if a man had demāded what maner of booke the Bible was or the new Teſtament, he ſhould hardly haue found one among a thouſand of them which named themſelues chriſtians, which knew what it was, much leſſe which vnderſtood what was meant by the law & the Goſpel. Neither doe wee doubt, but that ſuch as it pleaſed God to vouchſafe his grace to enquire after the right way, amidſt ſuch deſarts, & to find it, to teach it vs & to bring vs thither by their holy labor & trauel, did oftē make the ſame praier vnto God, which this ſpouſe beeing in the like eſtate maketh here, without which praier themſelues & we ſhould haue periſhed with others, with the reſt of the world. And yet at this daie what doe all the true faithfull beleeuers in thoſe places and kingdomes where they mourne and languiſh, but praie vnto the Lord to teach them the right waie amidſt thoſe labyrinthes in which they are, and to guide them to thoſe places where God doth feed his ſheep in al abundance and in exceeding great ſafety.

6 Behold I ſay what the true children of God, hauing great want of that which we haue in all aboundance, deſire of God euery day with vnſpeakable ſighinges and teares, whileſt wee deſpiſe the bounty and liberality of the Lord, and turne vpon our heads into iuſt iudgement, the grace and mercy of the goſpel, by our wicked and diſſolute liuing. And what ſhal we ſaie of them, who enioying the places of ſuch a reſt, ſeeke after Sodome and Gomorra, departing as Lot did out of Abrahams houſe? *Gen.* 13.10. by reaſon whereof he found himſelfe ſoone after in il caſe, *Gen.* 14.12. yea with his whole family, *Gen.* 19. which was finally curſed of God and ſhut out and excluded from his people. I knowe what the replies of ſuch men are, that the goſpel is not encloſed & ſhut vp within the walles of one city, which is verie true. But notwithſtanding the ſpouſe demaundeth in this place, where the place is that hee feedeth and repoſeth or reſteth his ſheep. Neither ſerueth the reply of ſuch men to any purpoſe, namely, that in what place ſoeuer

they bee they wil ſerue God; and if they cannot haue the publique exerciſe of the word of God, they wil read the Scripture, and wil pray in their houſes. I anſwere that Lot alſo when hee was in Sodom afflicted his ſoule, which they for the moſt keep themſelues wel from: 2. *Pet.* 2.8. and yet we ſee that neither he nor his Daughters learned any thing there which was ought worth: *Gen.* 19.8. 16. 31.

7 The firſt point therefore of this demand is to know, whether we muſt retire our ſelues, not to periſh with the woorlde, but to be fed to eternal life. This is meant by theſe words *where thou feedeſt*. In which we are alſo to note that it is not ſaid *where men feede*, but *where thou feedeſt*: whereby it is ſhewed vs that we muſt ſeek for this food elſewhere then in our ſelues, to wit, in him of whom onely it is ſaid, that he hath *life in himſelfe*, Ioh. 5.26. and who is the *bread of life*: Ioh. 6.35. and that we ſeeke it no where elſe but there where he feedeth vs, I meane, as Saint Peter teſtifieth, there where his word is announced and preached, when he ſaith: *Ioh. 6.68. to whom ſhall wee goe? Thou haſt the words of eternal life*, after that he had heard a little before of him, the words which I ſpeake vnto you are *ſpirit and life*. For which cauſe alſo, 1. *Ioh.* 1.1. he is called the *word of life*. This is then the onely great paſtor and ſhepheard of our ſoules, who feedeth his ſheepe, hauing ſpoken firſt of al vnto the fathers in diuerſe ſorts and at ſundry times, and laſt of all hauing declared vnto vs in perſon al the *will of his father*, Ioh. 15.15. and conſequentlie hauing giuen and giuing euery daie paſtours and teachers: *Epheſ.* 4.11. of whom it is ſaid *As my father hath ſent me, ſo ſend I you*: Ioh. 20.21. not to ad notwithſtanding or to diminiſh any thing from the doctrine alreadie preached by the maſter, but according to the tenour of their commiſſion limited to that which they haue *heard and receiued*: Matth. 28.20. and Act. 4. 20.

8 From thence alſo flow 2. other points of moſt neceſſary doctrin. Firſt that the Church is not there where men do feed, that is to ſay, doe teach their owne inuentions, whether they forge a doctrine altogither new, *Eſay* 29.13. or whether they adde,

adde, change or diminish anie thing from the word first preached and afterward registred by the Prophets and Apostles, which the Lord calleth the *leauen of the Pharisees*: Mat. 16. 11. & whereof the Apostle distinctly and expresly speaketh, *Col.* 2. from the 16. vers. vnto the end of the Chapter. Secondly that as little ought euery assembly to bee called the church, in the which there is no feeding, but foding of the poore people with songs and right masquerades and mummeries, and that in an vnknowen language: among whom, euen those which vsurp the names of pastors are dumb dogs, deuouring the sheep *as it were bread*, Psal. 14. 4. in steed of feeding them, *Ioh.* 10. 10. and not only ignoraunt, and vtterly vnable and vnfit for their calling, but euen vnworthy of the name of Christians, hauing neuer learned, nay not so much as once thought vpon indeed what christian religion meaneth, *who neither enter in themselues into the kingdome of heauen, nor suffer others to enter thereinto*, Luk. 11. 52. that beeing truelie fulfilled in them which was foretolde by *Esai*, 28. 9 and so on. Now whether at this daie and heretofore, the clergie of Rome, who attribute vnto themselues the name of the *Catholique Church*, bee such or no, the verie children themselues can iudge and perceiue.

9 The spouse addeth *And where thou causest thy flock to rest at noone*: Which is added to declare by this effect, the difference which is betweene this pasture and foode, and al others besides. For if wee shall consider in particular of all that which men haue euer inuented and forged to haue rest in their minde and consciences, wee shall find, that all is nought else but so manie dreames and doting fancies. For if we speak of them whom men call and terme Philosophers, they haue indeede by common consent and accord said, that man can finde no true repose or quiet, but in that which is his soueraigne good and happinesse: wherein they saie most true: but themselues neuer agreeing or according hereupon, what this soueraigne good or happines and felicity was, how could they shewe others the way to attaine vnto it? Some of them therefore (worthie rather to bee called hogges then men)

haue ſought after this felicity, in the pleaſures of the body, others in the perfection of the ſoule, ſuppoſing that it conſiſted in the knowledge, which man by himſelfe might attain vnto, of diuine and humane thinges, which they called wiſedome: others making a more exquiſite anatomie of the partes of the ſoule, added hereunto many other vertues concerning the vſage of this life, deliuering forth hereupō many goodly ſentences and ſayings: but vaniſhing away in the end, both becauſe they were ignorant of the true vertues indeed, which are no where elſe taught but in the ſchool of the lord, as alſo becauſe there was neuer yet found the man, in whom theſe vertues might bee found in ſuch ſort, as themſelues haue deſcribed them. Others haue gone yet farther, and babled ſomething of eternal life and of the coniunction of the ſoule of ſuch as are vertuous with God. But what? Being ignorant of the true god, and knowing as litle the way to come vnto him, & farther, neuer ſo much as thinking vpon the reſurrection of the body, the ſame is hapned vnto them which S. Paul declared & ſhewed thē in Athens *Act*. 17.22. & which he hereof writeth, *Ro*. 1.21.

10 As much may be ſaid of them, who bearing the name of chriſtiās, are much abuſed, ſome not cōſidering aright of that which is in man, I mean the *Pelagians*, taking vtterly away the force of the ſupernatural grace of god, as do yet at this day the *Demi-pelagians*, who labor to agree fire & water together, that is to ſay, grace with natural free wil & merits. Others, falſifieng Ieſus Chriſt, either in that which concerneth his perſon, or in that which pertaineth vnto his office of beeing our ſoueraign, perpetuall, and alone mediator: all which howe faierly ſoeuer they beſtirre themſelues in ſeeking after a true repoſe and contentment, ſhal notwithſtanding neuer find it there.

11 We muſt therefore come to the true Ieſus Chriſt and to the true Chriſtianiſme, according to that of Ieſus Chriſt, *That this is eternal and euerlaſting life, to know the father to be this true god, & him whom he hath ſent Ieſus chriſt himſelf*, Ioh. 17.3. who therefore crieth, Ma. 11.28.29. *That it is he in whō we ſhall find reſt*, it is he *which eaſeth & refreſheth vs of our trauels & heauy burdens*, for which

which cauſe he is called *The Prince of peace*, Eſay 9.6. becauſe *our peace is vpon him*, Eſay. 53.5. which now remaineth to bee ſeene and declared more particularly. I ſay then that the conſcience can neuer be ſurely & ſafely appeazed, vntill firſt, al that which troubleth it be put forth, & cõtrariwiſe al that which may aſſure and ſettle it, found to be in it. All that which troubleth it, is called in one word *Sin*, putting a diuiſion & ſeparation, between God & man, *Eſay*. 59.2. and what is ſin? Saint Iohn anſwereth, that it is al that which is contrary to the lawe or the wil of god declared in his word, 1. *Ioh*. 3.4. which may and muſt be referred vnto three points: the firſt comprehẽdeth al our thoughts, words and actions diſagreeing neuer ſo little from the will of god, that is to ſay, which agree not with the entire and perfect reuerence and duety which we owe vnto our God and to our neighbors: the ſecond point conſiſteth in the root frõ whence al theſe ſtincking & infected fruits do proceed, I meane al that pollutiõ & moſt ſtincking filthines of mã both within & without: by reaſon wherof it is ſaid, that we are *by nature the children of wrath*: Eph. 2.3. that we are carrions *dead in our ſins*: Epheſ. 2.1. and 5. that we cannot ſo much as *thinke of thoſe things which are of God*, 2. Cor. 3.5. that the *wiſedome of the fleſh is enmity againſt God*, Rom. 8.7. nothing beeing left vnto vs but that which maketh vs altogether *inexcuſable*, Rom. 1.20. beſides infinite moe the like ſentences, ſcattered throughout the whole ſcripture, ſhewing that man without excepting any thing in him whatſoeuer, is altogether ſubiect & enthrawled to this corruption, which we call original ſinne: which though it hath not aboliſhed in vs the ſubſtance of the ſoul or of the body (farder then that thereby the body is made ſubiect to corruption to return to duſt & powder for a time) yet it hath chaunged the light of the vnderſtanding into darckneſſe, the integrity & vprightnes thereof into al wicked qualities, and to ſpeake in a word, hath blotted out the Image of God, which ſhined before in the firſt creation of man. The third point lieth in this, that beeing taken for reaſonable creatures, not only not to ſin, but which is more, to conforme our whole life to the wil of God, the rule of

all

all righteousnesse, wee find that this third point is wanting in vs with all the rest, to wit, the accomplishment of this obedience. Now there is no one of these three points which bindeth vs not, without al manner of reply to the contrary, to eternall condemnation, God the Creator beeing a reuenger of all sinne, the *wages of which sinne is death:* Rom. 6. 23. who cannot suffer any manner of pollution, be it neuer so litle, 2. *Cor.* 6. 14. & who cannot, nor wil not any way renounce his holinesse & righteousnesse. Now let men seeke how many remedies they will for these ineuitable miseries of man, and they shall not finde them in any other thing whatsoeuer, saue only in Christ alone. For the question being here necessarily of bearing the burden of the wrath of God without being quelled & pressed downe therewith, this force and power can be attributed to no creature, without it be made as strong, yea as I may so say, more strong then God, as was figured in the wrastling of Iacob. And whereas the Angels themselues which remained in their first estate, *Ioh.* 8. 44. could not bear this burden without being ruined & ouerwhelmed therewith, & that without any rising vp again, *Iud.* 6. & 2. *Pet.* 2. 4. how could men, being but men, and borne detestable sinners, sustain such a waight? For want of which force, eternall fire is prepared for euer for the diuell & the wicked, that is to say, for al them which are out of Iesus Christ, being a thing vtterly vnpossible for thē to sound the depth of the infinit malediction of God who is infinit. To whom then shall we haue our recourse? To him who causeth such as be his to rest safely & surely *at noone*, to him I say, who being the eternal sonne of god, hath taken vpon him the form of a seruant, to be wholy & fully our righteousnes, sanctification, and redemption, conceiued and borne of a virgine according vnto the flesh without sin or spot at all: to the end that by his naturall and perfect integrity, our originall pollution and vncleannesse should be couered, being made a woorthy priest without spot or blame, and an entire & perfect oblation & sacrifice for vs, *bearing our sins vpō the Crosse in his own body,* 1. Pet. 2. 24. that is to say, hauing suffered in his body and in his soul

with

with all rigor and seuerity al the paines due vnto al the sinnes, of all the elect of God, from the beginning of the worlde, vntill the end thereof. For which cause Esay witnesseth that *our chastisement was laid vpon him*, Esay. 53. 5. and 6. &c. yea so farre as to bee made *a curse for vs*, Gal. 3. 13. to the end that wee might bee made blessed in him before God. There remaineth the remedie of the third mischiefe, I meane for default of the obedience which should bee found in vs, not onely to escape euerlasting death by the meanes which wee haue before saide, but also insteed thereof to obtaine the crowne of righteousnesse. This is then againe in Iesus Christ alone, that wee finde this full and perfect obedience opposed to the imperfection euen of them which are most iust and holy. It is he alone who hath clothed himselfe with our nature subiected to the Lawe to deliuer those which are culpable from the transgression thereof, *Gal.* 4. 4. being fully obedient vnto God his father according to the first table of the Lawe, vnto death, euen to the death of the Crosse. And touching the second table, hee hath also giuen himselfe to death *for his enimies:* Rom. 5. 8. yea hauing loued vs aboue the commandement of the law, namely, not as much as himselfe, but more then himselfe: to the end that truely first of all wee should be exempted from al condēnatiō, being vnited & coupled with him, *Rom.* 8. 1. & then, which more is, be found adorned & bewtified *with his true and perfect righteousnesse*, Phil. 3. 9. to haue a part in the life eternall. And al this of his mere gift & only grace & mercy, & not for any merit or any worthinesse found in vs, neither before nor after the cōmunication of the gift of his grace with vs: be it whether we consider what moued the father to giue vs his son, or whether wee respect what moued Iesus Christ to giue himselfe for vs, or whether we regard the mean by which we are made partakers of Iesus christ & of his graces, I meane our conuersion by faith, which are all *the free gifts of god*, Ie. 31. 18. & 2. Tim. 2. 25. Ioh. 6. 44. Eph. 2. 8. according also vnto that goodly & precious general sentence of S. Paul, *What hast thou, which thou hast not receiued?* 1. Cor. 4. 7.

12 It is not therefore but vpon great reason that the spouse here protesteth, that it is in her Bridegroom that we must seek after this true repose and rest, & this true peace which *the world cannot giue*, Ioh. 14. 27. especially *at noone*, that is, in the most grieuous tentations and afflictions of all sortes, according to that of the Apostle, *Rom.* 5. 3. that we glory our selues euen in oppressions, as being the pledges of our conformitie with our head, *Rom.* 8. 17. in such sort that he protesteth, proposing himselfe for an example vnto vs, that he will not glory but in his sufferings for Iesus Christ, *Gal.* 6. 14. this being also one of the greatest giftes of god, *Phil.* 1. 29. This notwithstanding belongeth properly to the persecutions which happē vnto vs for righteousnesse sake, according to the aduertisement of Iesus Christ, that then we haue especial occasion of reioicing, *Mat.* 5. 12. But what if by the iust chastisement of God wee be set abroad without couert at noon? Euen thē also being in the middest of this parching we shall find refreshing & rest in him, according to the doctrine of Saint Paul, 2. *Cor.* 6. 9. & that which is taught vs, *Heb.* 12. 6. acknowledging thereby, that it is then that god presenteth himselfe vnto vs, as a good father vnto his own children seeing, that there is no good father which sometimes punisheth not his children, as it is written in the 23. *Psalm.* *According to this holy doctrine, &c.*

THE NINTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the seuenth verse.

For why should I bee to the flockes of thy companions as one that should hide herselfe?

1 *The honor of the Bride toucheth the Bridegroome.*
2 *In what sense Christ maie bee said to haue companions.*
3 *The Bridegroome can suffer no companion in the loue which he beareth his bride, nor in the maiesty of his kingdome.*
4 *Nor in his prophetical dignitie.*
5 *Nor in his priesthood touching the redemption of his spouse.*
6 *An aunswere to the obiections made against his kindgome.*
7 *Whether the Church may impose Lawes to mens consciences.*

Wee

WE haue before vnderstood the ardent & feruent praier of the Church beeing driuen out of her vineyard, & requesting her bridegroome and pastor that she may draw near him, to be restored again into her possession: whereunto shee now addeth a reason, alleadging what a maruelous inconuenience would happen to her, if she should be denied her request, to wit, that by this means she should remaine as it were vtterly forlorne and vndoone, which thing would be no lesse dishonorable vnto her Bridegroome, then if an husband should abandon and giue ouer his wife vnto his companions.

2 Nowe for the better vnderstanding of what waight this reason is, wee must knowe what these companions are with their flockes. For may it be said that Iesus Christ hath any cōpanions? No: if we speake properly: which thing must be particularly handled, that we fall not into most great and dangerous errors. We haue therefore to consider in our Lord Iesus Christ two principall points, namely his person and his office of mediation. As touching his diuinity there is no comparison betwixt him and any creature: and we must hold this generall sentence without exception, that God will neuer giue either in whole or in part, his honor vnto an other: which doth fundamentally ouerthrowe all kind of Idolatries whatsoeuer. As touching his humanity being distinctly and by it selfe considered, he is called indeed sonne of man, that is to say, true mā in all and through all, of like nature in substance of body and of soul with vs, being in this respect extracted & brought from *Adam*, as Luke witnesseth in his genealogie, *Luk.* 3. 38. but as touching the qualities of the same nature, otherwise qualified altogether then they who are not regenerated by the spirite, betweene whom & him there is no more agreeableneesse then betweene *light and darckneesse*, 2. Cor. 6. 14. And as touching thē which are changed & renewed by his spirit, there is truly a very great agreeableneesse and accord, being guided and go-

uerned by the same spirite, enlightening *their vnderstanding*, Ephes. 1.18. and creating in them both *to will and to doe*, Phil. 2. 13. to be *followers of him*, Ephes. 5.1. *walking as hee hath walked*: 1. Ioh. 2.6. by reason of which conformity they are also called the *children of God*, Ioh. 1.12. and *light*, Ephes. 5.8. but the inequality is very great: first, because he is the essential fountaine and spring of all grace, in asmuch as hee is God. Secondly because hee is as it were the channell and bason, touching his humanity, into which all graces in all perfection haue beene powred, I mean, out of his diuinity and Godhead, into his humanity & manhood: to the end that all of vs might draw from thence euery one *his measure*, Ioh. 1.16. and 1. Cor. 12.11. not that he hath the lesse for al this, or that he hath one part, & we an other, but that his plenteousnesse and aboundance ouerfloweth vpon vs, without diminishing of any whit thereof in him.

3 It remaineth we speake of his office of mediatorshippe, whereupon we ought generally to note, that the sonne of god beeing come in flesh, to purchase this spouse by the blood of himselfe, he is so iealous of her, that he cā neuer be brought to quit any one point of this amity and loue of his to an other, nay he hath often taken her againe vnto him, howe lewdly soeuer shee had behaued her selfe, *Ierem.* 3.1. The better to vnderstand this, and that in the quality of his mediatorship, and of that which hee hath doone for his spouse, he hath no companion, we wil, as the author of the epistle to the Hebrues doth, referre the whole vnto three points, namely to his *dignity Royall*, his *state Prophetical*, & his *Priesthood*: in respect of which three points wee may and ought truely to say, that hee hath, to speake properly, no companion, albeit hee hath as it were his officers and seruants, with whom in certaine pointes and after a certaine sort he serueth himselfe. In which thing many verie great and pernicious abuses are committed, as we wil by gods helpe afterwardes declare. Iesus Christ therefore is only king, not only in that he is creator and gouernour of the worlde in soueraign degree with God his father & with the holy ghost:

but

but specially King of a Kingdoome, *which is not of this woorlde*, concerning the conscience, beeing spirituall and eternal, in such sort, that vnto him alone it appertaineth, *to commaund and to forbid*, Ioh. 13.13. *to iudge and to absolue*, 1.Cor.5.4. hauing *the keies to open and to shut*, Apocalyps 3.7. So that neither hath it beene, nor is, nor maie bee lawfull at anie time for any besides, no, not for the Angels themselues, to make a Law to binde the conscience, nor to establish, in any point concerning the substance thereof, the gouernment of the Church. The reason hereof is most *iust*, and most *euident*. Most iust, because sith this gouernment surpasseth the order it selfe and nature of this woorlde, there is none capable thereof but he which is true God, and together also man endewed with a wisedome and power surpassing euen that of the Angels. Most euident also, because that if it bee forbidden *to adde to, or diminish anie thing from the commaundementes* of this Lawe-giuer, *Deutr.*4.2. and 12. 32. much more is it inhibited to make newe ordinances. And therefore it is saide by Esay, *Who required these things at your handes?* Esay. 1.12. And al the commaundementes of man, in the matter of this spirituall kingdome are once for all declared to bee nullities, *Esay* 29.13. *Coloss.*2.8. and 22. and 1.*Cor.*7.23. As touching this point therefore let this stand for a sure ground and agreed vpon, that Iesus Christ hath no companion in what sort soeuer in this kingdome, and that he alone in this respect is King and Lorde of the vniuersall Church, euen *vnto the ends of the world & for euer*. Psal. 2.8. and 110. as it also behoued the writing set ouer his head on the Crosse should bear, Pilate not knowing what he did, how euer the Iewes were angry with it.

4 Let vs come now to the 2. point which we called his state & office of being a *Prophet*, taking this appellation not strictly as being giuen to certaine personages to prophecy & foretell such things as should come to passe touching our Lorde Iesus Christ, & the particular application of the threats & promises of the law (such as were the 15. Prophets whose writings we

haue, & many others mentioned in the holy scriptures) but taking this word of prophet generally, for a declarer of the wil of god touching our saluation, in which sense Iesus Christ is called *the Prophet whom we must heare vnder paine of extermination*, Deut. 18.15. as the same is expounded, *Act.* 3.22. *Ioh.* 1.18. I say then that as Iesus Christ alone is properly the *foundation of the Church*, 1. Cor. 3.11. *laid by the Lord himselfe*, Esay. 28.16. as it is also in him alone, in whom the church was *elected before the foundatiõ of the world*, Ephe. 1.4. so also it is he alone which hath beene ordained from euerlasting by the father to declare his wil vnto mẽ. And that this is so, behold S. Paul who witnesseth in expresse termes, that it was he which guided the people in the desart, 1 *Cor.* 10.9. as also it was he *whose glory Esay saw*, Ioh. 12.41. In a word S. Peter speaking of the time it selfe of Noe, saith that it was he *that came then in spirit & preached to the vnbeleeuers of that time*, 1 Pet. 3.19. finally it is hee which came in flesh, *to manifest the wil of the father*, & to make the world altogither inexcusable, *Ioh.* 15.22. & 18.37. yea so far as to bee called *the minister of the circũcisiõ*, Rom. 15.8. that is to say of the Iews.

5 Let vs come vnto the state of his priesthood, which consisteth in two points, namely in the *expiation of our sins*, & in his *intercession* for vs towards God his father. As touching this expiation, we must first of al consider that this word importeth a ful & entire paiment of al which is due vnto god, to the end he be altogether appeased & satisfied. Secondly that, that which is due is *death*, according to the sentence giuen by God, *Gen.* 2.17. *Rom* 5.12. and 6.23. vnderstanding by this worde *Death*, not only the separation of the body and of the soule, whence there foloweth in vs the putrefactiõ of the body in the graue, *Gen.* 3.19. but also that which is called the *second death*, which is the more then terrible & frightful fire & maledictiõ of god, reuenging with all perpetuity sin in the body and in the soule of the sinner, the which horrible estate is eternal & euerlasting in the Diuell and all the damned. Thirdly we must consider in this matter, that the question is not of paying for one sinner, but for all sinners: nor for a certaine number of

sinnes, but for all sinnes, none excepted; I meane of al the elect of God which euer haue beene, or which are, or which shall be to the end and consummation of the world. Fourthly we are expresly to note, that it was necessary that this paiment should bee offered by one who in respect of himselfe was no waie bound to this malediction, but should be a *pledge and suertie* for al others, as our Lord Iesus Christ is called, *Heb.* 7. 22. The reason is, because that if he had been culpable in his owne person, he had been a sinner, and consequentlie nothing could haue proceeded from him, nor been receiued comming from him, which had not been vncleane & defiled, & therefore had not appeased, but alwaies augmented and sharpened the anger of God, which thing was figured in the Lawe, by forbidding to *offer anie thing leauened vnto God*: Leuit. 2. 11. as the Apostle declareth the same: 1. *Cor.* 5. 8. as also by forbidding of them *which were vncleane to enter into the house of God*: Ptal. 26. 6. And farther because together with the paiment due vnto vs by reason of our vnrighteousnesse, it behoued, to make vs worthie of eternall life, according to the agreement of God with vs, *Deut.* 30. 19. *Mat.* 19. 17. that this reconciliator and priest, should be man entirely pure, without spot or blot in him whatsoeuer. Now all men are borne in sinne, *Psal.* 51. 5. as witnesseth the effect of sinne, *which is death*, whereunto wee are all of vs subiect: *Hebr.* 9. 27. yea without excepting the smallest infantes, which haue notwithstanding committed *no manner of actual sinne*: Rom. 5. 14. There is none then but one alone Iesus Christ man, to whom this right of eternall life, according to the couenant of the Law, doth properlie appertaine: seeing that in him alone among the sonnes of men, there is found this perfect purity of the humane nature which the Lawe both requireth and presupposeth, in commanding a perfect loue of God and our neighbour, beeing conceiued and borne man of a virgin *by the sole and only operation of the holy Ghost*, Luk. 1. 35. and not as al other men without exception, of whom it is said *that that which is borne of flesh is flesh*: Ioh. 3. 6. but *without sinne*, 2. Cor. 5. 21. and which more is, besides this natural integritie

in which there is not the least point of imperfection, it is he alone which hath accomplished the whole Law in al perfection, hauing obeyed God his father, as touching the first commandement vnto death, yea the death of the crosse: *Phil.* 2.8. and touching the loue of neighbour, hauing giuen his owne life euen *for his enemies*, which is more thē to loue his neighbor as himselfe: *Ioh.* 10.11. and *Rom.* 5.8. Whence it followeth that according vnto the couenāt of the Law promising life eternal vnto him which shal entirely obserue it, *cursing him which shall faile in one point thereof*, Gal. 3.10. Iesus Christ alone hath merited for all such as beleeue, eternal felicitie, which Priest was altogether necessarie for vs, for the auoiding of death and obtaining of life: *Heb.* 7.26. In this then more then in the rest, whereof wee before spake, hee hath no companion. It remaineth to consider of the second point of his priesthoode, namelie, his *intercession* towardes God his Father for vs, which consisteth in two poyntes. The first is the force and vertue of the death of him comming betweene God and vs: for if the expiation and purging of our sinnes goe not before, we cannot be but reiected of him, who hath no fellowship or communication with darckenesse. The second point consisteth in this, that as all our prayers ought to bee made in his name, that is to saie, desiring to bee heard for the loue of him, in whome alone the father is well pleased, so doth hee appeare as our elder brother before his father, not after the manner of men, who fal on their knees when they desire anie thing of an earthlie Prince, and bring their supplication in their hands: but as it were representing of vs in his owne person, and sanctifying our prayers, for which cause hee is called our *Aduocate*: 1. Iohn. 2. 1. and Hebr. 7. 25. And we must take diligent heede in this matter, how we measure his intercession such as it is now in the Heauens, hauing nowe after his victorie *a name which is aboue euerie name*: Philip. 2.9. *with all power in Heauen and in earth*: Matth. 28. 18. with that which wee reade of his prayers in the daies of his infirmitie. For then not onelie to shewe vs an example, but also because to ouercome

his

his enimies & ours, and not to yeelde vnder the burden of the paine due vnto our sinnes, which were imputed vnto him, as vnto our *pleadge and suertie*, it behooued indeede that hee should bee borne vppe and sustained by the diuine vertue and power, which though hee had in himselfe in as much as hee is God *coeternal and coessential*, he attributeth notwithstanding & demandeth it altogether of the person of the father, hauing respect vnto the office of his *Mediatorship*, so as he is suppliant & that with teares, yea as it were altogether *troubled and affrighted, both for himselfe*: Ioh. 12.27. Mat. 26.39. Heb. 5.7. and also *for vs*, as it is in special shewed vs throughout the whole *Chapter*, Ioh. 17. and elsewhere. But now *that hee hath ledde captiuitie captiue*: Ephes. 4.8. being sate at the right hand of the father *crowned with glory and honor*: Heb. 2.9. it is true indeede, that hee yet suffereth, as we may so say, *in his members*: Act. 9.4. and Col. 1.24. *as he will charge the wicked therewith at the latter daie*: Mat. 25.45. It is verie true also, that hee hath yet *compassion of those which are his*: Heb. 4.15. But al this must bee vnderstoode of a celestial fashiō & maner altogether vnknown vnto vs, without imagining an intercession by praiers agreeable vnto the state of this life: according vnto which maner Iesus Christ himselfe saith that being receiued vp into heauen, he wil not pray vnto the father. I mean so, as before our reconciliation made & perfected, & before the glorification of our mediator: not that the effect of his sacrifice once made doth not alwaies come betweene god & vs, & that the father should not be called vpon in the name of this mediator, in whō alone our praiers are acceptable vnto him. Now by all this it appeareth that Iesus Christ touching his priesthood hath no more a companiō, then in respect of his state roial, & state prophetical, wherof the Apostle hath giuen the resolution in expresse terms, saying *that there is but one mediator betweene god & man, the mā Iesus christ*, 1. Tim. 2.5.

6 Such thē is the verity of god, neither is ther any other foūdation of our hope. But better yet to vnderstād this matter being so necessary, we must mark 2. certain points which seeme to cōtrary it, to the end that this being finally cleared & made

plaine,

plaine, wee maie the better know and vnderstand what these companions are of whom the Church here complaineth; and who are the true destroiers of it. First of al therefore vnto al this aboue said may bee opposed that which is written touching this verie matter, and by the selfe same allegory, *Psalm.* 45.7. where it is said *that the king is perfumed aboue al his fellow companions* named by the selfe same name, which Salomon in this place vseth, as also in this verie book, Chap. 8.13. Touching the first of these two places, it is not in the worser part or sense, as in this place which we now handle, it is but in very good part, that mention is made of *fellowes and companions* of Iesus Christ, being verie clearly and plainly declared vnto vs, in what sense Iesus Christ hath fellowes and companions; *Heb.* 2.11.14. to witte, in this respect, that hauing taken vpon him our nature (howbeit without sinne) hee hath made vs his brethren. But notwithstanding, saith the Psalmist, perfumed aboue his fellowes, and not like to like. He calleth vs his brethren, but he is the elder, *Rom.* 8.29. and so consequently *lord of the house*, Gen. 27.39. he is the onelie natural sonne of God, in asmuch as the humanity subsisteth in the person of the onlie sonne coeternal with God, and we are *sonnes in him by adoption*, Ioh. 1.12. he is onlie in his degree the *heire and vniuersall Lorde of all these thinges*: Heb. 1.2. and notwithstanding by grace he wil make vs *coheirs* in this glorie with himselfe, without clipping or rebating any thing thereof in himselfe, *Ioh.* 17.22. and *Rom.* 8.17. Nowe as touching the second place drawen out of this booke, *Chap.* 8.13. it is not there spoken of men as companions of Iesus christ, but because all the faithfull are vnited and ioyned together by vnity of faith and of hope, *Ephes.* 4.4. and by *the bond of charitie*, Act. 4.32. as shal be spoken in his dew place. A man might also alleadge that he called his Disciples *frinds*, and not, saith he, *his seruants*. But this is in a certain respect, namelie, as himselfe expoundeth it, because he would in familiar sort declare vnto them *the whole secrets of the Gospel*, Ioh. 15.15. keeping notwithstanding vnto himselfe the title of *lord of the house*, as pertaining onelie vnto himselfe, *Ioh.* 13.13. and *Heb.* 3.6. There is greater difficulty

difficultie touching the *soueraigne royalty* which we attributed to the sole person of Iesus Christ, whereas it is said that hee hath made vs *kings*, Apoc.5.10.that we are a *royall priesthood*, 1. Pet.2.9.or a *priestly kingdome*, Exod.9.6.that a *crowne is prepared for vs in heauen:* 2.Tim.4.8.& which is more then al this, whereas it is said, I appoint vnto you a kingdome as my father hath appointed & disposed it vnto me: *Lu.*22.29.but god forbid we should vnderstand these things as if this monarchy of Christs were diuided or parted for al this: for contrariwise, there is no other thing meant by this royal dignity of ours, then first, the vertue & power of the holy ghost in vs to ouercome the diuel, the flesh, the world, & our selues: & secondly the participation of eternal glory. And as touching the Apostles of whō it is said, that as the father hath agreed with him of a kingdome, so hee disposeth it & couenanteth it with thē, & that *they shall sit vpon thrones & iudge the twelue tribes of Israel:* this is spoken in respect of this, that they haue a measure of spirit frō him, & particular autority to found the christiā church, according to that which is written, *Apoc.*21.14.But S.Paul expoundeth in what sense this is to be taken and vnderstood, 1. *Cor.*3.10.namelie in asmuch as the Apostles were as it were the hand of God, laying the foundation of the Church which is but one, to witte, Iesus Christ. In respect of which doctrine, and not that this authority appertaineth to anie saue vnto Iesus Christ alone the onely sonne of God *adored by the Angels themselues:* Heb.2.6.it is said of al the true faithful beleeuers, that in the latter day *they shall iudge the Angels*, that is, the Diuel and his Angels, 1. *Cor.*6.2.& shal *sit on his right hand*, Psal.45.9.and Ephes.2.6. A man might also alleadge touching this power and authority of making Lawes to bind the conscience, & of the spiritual gouernment, that it is said, that the Law was giuen and deliuered *by the Angels:* Gal.3.19.and *by Moses:* Ioh.1.17.and Act.7.38. But this difficulty or obiection is easily answered both by that formall text where it is said that Iesus Christ is the onely Law-giuer: *Iam:*4.12.as also by that which is written of the autority of the Angels, & that which Moses & other faithfull seruaunts of the

Lord haue alwaies done and practiſed. It is therefore ſaid touching the Angels, that they are not maſters, *but miniſtring ſpirits:* Pſal.103.21. Heb.1.14. And as touching Moſes it was at the requeſt of the people, that hee was not a Law-giuer, but a meſſenger to referre and report what was giuen him in commaundement without adding to, or diminiſhing of any thing from it, *Exod.*20.19. and *Deut.*4. As himſelf alſo ſheweth how carefull he was in taking heede of doing anie thing at al vpon his owne head, in that himſelfe would ſet downe no Law concerning the puniſhment of blaſphemers, and touching thoſe which brake and violated the ſabboth, but made his recourſe for theſe cauſes vnto the Lord, *Leuit.*24.11. and *Numb.*15.34. although the queſtion was but of a ciuill puniſhment: ſo far it is that Moſes or Aaron would take vpon them to make anie rules for the ſeruice of God, or impoſe a Law on the conſciences of the people, contrarie to that commaundement which Moſes had of doing and making all thinges according to the model and patterne of that which he had ſeene in the mountaine, *Exod.*25.40. And therefore vnder Dauid alſo and Salomon the whole ſtate of the Temple was ſet vp and perfected, not by the aduiſe of man, but according vnto propheticall reuelations, 2.*Chron.*22.11. But yet a man might hereupon replie, that one of the principalleſt rights of regalitie and royaltie is to ſhewe mercie and to pardon. Now the power of the keyes of the kingdome of heauen, which conſiſteth in binding and looſing, that is to ſay in condemning and abſoluing of ſin, was in the perſon of Saint Peter & the other eleuen Apoſtles giuen vnto the Church, *Mat.*16.19. & *Ioh.*20.23. But whereas it is ſaid elſewhere, that it pertaineth vnto *God alone to remit ſinnes*, Mar.2.7. it is eaſie to be vnderſtoode, that there is a great difference firſt betweene making of Lawes and publiſhing or applying of them: and ſecondly betweene power to execute abſolutely, and a commiſſion limited and bounded. Therefore I ſaie touching the ſpirituall kingdome concerning the conſcience & ſaluation or damnation, that this power pertaineth to one onely God in the perſon of his ſonne, whom hee hath

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from all time eſtabliſhed and ordained head of this Empire. And as touching the execution of his Lawes according to the exigence of caſes, hee hath ſet vp and eſtabliſhed his holy miniſterie in his Church, with a commiſſion limited, that is to ſay with a charge to iudge according vnto the tenor of his Laws, and as it were repreſenting the chiefe Lord, and Lawe-giuer, and not otherwiſe vnder paine of nullity of their ſentence: otherwiſe we muſt ſaie that Ieſus Chriſt was iuſtly condemned and excommunicated with his Diſciples, *Ioh.* 9.22. and 16.2. inſteede of that which the Lord himſelfe ſaid of them, *let them alone, they are blind, leaders of the blind.* And indeede Saint Paul ſpeaking in generall of his whole preaching, calleth it the counſaile of God, *Act.* 20.27. And to the ende that no man ſhould extend and ſtretch this to any inward and internall reuelation without the Scripture, that which I ordaine, ſaith he, (ſpeaking of the inſtitution of the holy Supper) *that haue I receiued of the Lord:* and ſpeaking of being vnmarried hee proteſteth that he wil not tie and intangle their conſciences: as alſo Saint Peter admoniſheth al paſtors to take heede how they vſurpe a lordlines ouer their flocks, which he calleth *the portion or the heritage of the Lord,* 1.Pet.5.3. And therefore theſe words of Saint Paul, 1.*Cor.*7.12. But *to the reſt I ſpeake and not the Lord,* ſpeaking of mariages contracted with an vnbeleeuing partie, ought not ſo to bee vnderſtoode as if the Apoſtle tooke vpon him to commaund anie thing of his owne head & priuate authority, but he vſeth this maner of ſpeach to diſtinguiſh that, for which he had the expreſſe and regiſtred word of God, from that which was not in plaine termes expreſſed, but correſpondent notwithſtanding and agreeing with that which was written: beeing a thing impoſſible that the Lawes could containe euerie particular caſe which might happily fal out, as we haue at large declared and expounded the ſame in handling of that Epiſtle.

7 Finallie there are which alleadge the authoritie which the Church had in the time of the Apoſtles to make eccleſiaſtical Lawes and ordinances, and ring out as loud as they can

this word of *Apostolical traditions*, Act. 15.28. and 16.4. 1. Cor. 11.2. and. 34. whereof they produce diuerse examples scattered and sowen heere and there throughout Saint Paules Epistles, as of the vaile of weomen, of the order of speaking and vttering the word of God in the assemblie, of collections and gatherings for the poore, and of almes. This matter would require whole sermons, as we haue also often occasion to speak thereof. But for this present, this may thus bee aunswered in a word. It is then another thing to make lawes to tie mens consciences, to say, looke yee, this is good and pleasing vnto God, this he commaundeth you to doe or beleeue: or contrariwise to say, looke yee, this hath God forbidden, and this you may not doe or beleeue. And againe, see, these be the vocations and charges by which the sonne of God wil haue his Church to be ruled and gouerned: this I say is farre another thing, then to haue a respect vnto that which is requisite for the vse and practise aswell of the doctrine as also of the discipline which God the alone and onelie Law-giuer hath ordained: requisite I saie according vnto the time, persons, and place: which beeing subiect to infinit varieties, yea sometimes contrarieties, the Lord vnder the new couenant hath not made, & as I may so saie, could not make certaine special & perpetual ordinaunces, seeing this policie is accidentall, and not of the substaunce neither of doctrine nor of discipline. And therefore in respect of this point, hee was content to giue a generall commaundement, that whatsoeuer he ordained should be executed *orderly and modestly* in his house which is the church, 1. *Cor.* 14.40. Yee see then the boundes which he is content to prescribe vs. And that this is so, we see how these ordinaunces themselues of the Apostles which wee haue aboue specified vanished awaie by little and little, the times being chaunged, and the causes why they were made ceasing to be: which would not haue been if they had concerned the substance of discipline and doctrine, which are perpetual and inuiolablie to bee obserued vnto the end & consummation of the world. Contrariwise the Scribes and Pharisees not contenting themselues that they were placed

ced in Moſes chaire, that is to ſay to declare the doctrine and diſcipline taught by the miniſtery of Moſes (in which caſe the people were to doe that which they taught, and not to follow their wicked life) would needes medle with making of Lawes to tie the conſciences of men, and ſo to adde ſomwhat of their owne vnto the ſeruice of God eſtabliſhed by his Lawe, where it is ſaide that the Lorde had rather ſcandalize and offend them, then ſubiect his Diſciples vnto them, *Mar.* 7.6. ſhewing that he held not or accounted the vſage of ſuch traditions for a thing *indifferent*, but calleth them *the aboliſhing and taking away of the commandements and ordinances of God*, Mar. 7.13. and *a leauen which he commaundeth vs to take heede of*, Mat. 16.12. Now I thought good expreſſlie to ſpecifie in this matter the time of the new couenant, becauſe that vnder the old, the Church being encloſed within the limites of one people, of one country, of one holy place, and for a time onely, the Lord declared and ſet downe not onely the doctrine which he would haue to be taught, both of the ſeruice and gouernment of his houſe: but alſo ſpecified and particularized thoſe ordinances according to the times, places, and perſons, which he would haue to bee inuiolablie obſerued, *without changing, adding, or diminiſhing anie thing in thē at al*, Deu. 4.2. Eſai. 1.12. & 29.13. But vnder the new couenant which hee contracted with all people and nations, and for ſo long time as the world ſhould endure, it was neceſſarie, hee ſhould leaue it in the liberty of the Churches to appoint and eſtabliſh whatſoeuer in ſpecial and particular concerneth the vſe and practiſe of the doctrine and diſcipline as touching order and edification according to the variety and difference of circumſtances. And thus far of the ſoueraintie of of him which hath written in his thigh, *The King of Kings and Lord of Lords*, *Apoc.* 19.16. We will defer the reſt which remaineth farther to be ſpoken, vnto our next ſermon: in the meane time let vs pray vnto the Lord that it wil pleaſe him to giue vs the grace wel to vnderſtād this holy doctrine, ſo neceſſary for theſe times we now liue in, to diſcerne his true Churches from thoſe falſe maskes thereof which preſent themſelues to vs on

euerie side, to the end that hauing found it, wee may continue firme and constant in the true doctrine of saluation, vntill the enioying of the full coniunction of the members and the head together in the kingdom euerlasting. And because that on the contrary side we haue beene hitherto and yet are so slothfull in this behalfe, and so vnthankful, we will humble our selues before the face of our good God and Father, to desire his grace and mercie as followeth. *Almighty God &c.*

THE TENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the seuenth verse.

7 For why should I be to the flockes of thy cōpanions as one which should hide herselfe?

1 *A larger & ampler expositiō, how Iesus christ alone hath frō al time had the authoritie of declaring the will of god his father for the saluation of such as are his.*

2 *Iesus Christ the onlie expiator and purger of our sinnes. An aunswere to the obiection of the promises made to them who obserue and keepe the morall Law.*

3 *An answere vnto the obiection, touching the promise made to thē who shall liue godlie, without respect had to the ful accomplishment of the Law morall.*

4 *An aunswere touching the obiection made vpon the obseruation of the Lawe ceremoniall.*

5 *An answere touching the same point to them, who attribute to the sacraments, and the Lordes Supper, the vertue of expiation or purging of our sinnes.*

6 *An answere vnto them which yeelde vnto seruantes the power which is reserued vnto the Master, & vnto imaginarie merits of Martyrs.*

7 *That Iesus christ hath no cōpaniō in his intercessiō for vs, which yet endureth.*

8 *Who are the first false companions of whom the spouse in this place complaineth, namely those which make Lawes to tie mens consciences.*

9 *Howe by little and little Satan hath forged his Antichrist by meanes of the Popish Hierarchie, & first of the false degree Episcopall.*

10 *Of false ancients and elders.*

11 *Of false Deacons.*

12 *Of false Doctours.*

13 *A cōpanion ioyned with Iesus Christ in his dominion royall, and so farre as to become master.*

14 *Vsurpation vpon the state Prophetticall of Iesus Christ.*

15 *Vsurpation vpon the sacrificeshippe or Priesthood of expiation.*

16 *Vsurpation vpon the sacrificeshippe or Priesthood of intercession.*

17 *The conclusion of this complaint of the Bride or Spouse.*

18 *Of the poore & dangerous estate of the faithfull mingled among the vnbeleeuing and vnfaithfull.*

We

EE haue ſpoken at large before of the regalitie of Ieſus Chriſt, wherein wee haue ſhewed & declared that hee hath no companion. The like may be ſaid of his eſtate *Prophetical*, which appertaineth vnto him, not onely in reſpect of the time that he ſpake in perſon, but in al times ſince the creatiō of the world. And this is it which Saint Iohn writeth *Ioh.* 1.18. namely, *That none hath ſeene the father at any time, but the only ſonne which is in the boſome of the father hath reueiled him.* It is hee therefore to whom properly from all times this dignity appertaineth: & as for others which are called Prophets, Apoſtles, Paſtors and Doctors, this is attributed vnto them in as much as the ſonne hath ſerued himſelfe with their miniſterie, and yet doth ſerue, and ſhall vſe them euen vnto the ende of the worlde for his heraultes and ambaſſadours: not for any need he euer had of them, as thoſe who haue a charge among men, cannot bee euery where, nor doe or ſpeake euery thing in perſon: but to accommodate and apply himſelfe to the infirmity and weaknes of men, by teaching them by men limited notwithſtanding with certaine conditions. For firſt vntil Moſes time the Patriarches could not teach or ſet downe any thing, beſides that, which was reuealed vnto them by God, as wee ſee it put in practiſe by Abraham *a Prophet in his owne family*, Gen. 18. 19. and 20.7. Beſides that the doctrine receiued by the Patriarches from God, was kept and continued, as appeareth not only by the *prieſthoode of Melchiſedech*, Gen. 14.18. and 25. 22. but alſo by this, that it was not yet vtterly aboliſhed among the Cananites themſelues, *Gen.* 20.3. Afterwardes when it pleaſed God to rule and gouerne his people iſſued and diſcended from Abraham, Moſes was choſen, not only to receiue from God after an extraordinary manner, the whole rule and order of the church, but alſo to put it in writing, but in euery point, according vnto that which the Lord appearing vnto him firſt in the mount, and afterward in the taber-

tabernacle, commaunded him to say, to doe and to write, without adding thereto, or clipping therefrom, any thing at all, for which cause he was called *A faithfull seruant in the house of God*, Heb. 3. 5. or without being after lawfull to any man liuing *To take away or adde vnto it any thing whatsoeuer*, Deu. 12. 32. In such wise did the true Prophets order and gouerne themselues vnto the time of Iohn Baptist, hauing done nothing els but expound or apply the blessings or iudgements of God, according to those speciall reuelations they receiued from God in that behalfe. After this time came this great sonne of God, who as chiefe maister and Lorde in his fathers house, brought an end vnto all those shadowes of which himselfe was *the body and substance*. Colos. 2. 17. and *as of full and plenarie autority*, Math. 7. 29. hath fully taught the will of God his father touching the saluation of mankinde first *in his own person*, Heb. 1. 1. *Ioh.* 15. 15. afterwards by his Apostles whom hee appointed *founders and builders of his house*, as wel in doctrine as in the establishment and order of the same, but according to that *which they learned of their master*, as their commissió was limited: *Mat.* 28. 20. being fully instructed by an extraordinary measure of the holy Ghost: which they also most diligently obserued, *Act.* 20. 27. & 1. *Cor.* 11. 23. not beeing lawfull to the *Angels themselues*, to teach or ordaine any thing aboue & besides the doctrine of the gospel anoũced & preached by the Apostles, *Gal.* 1. 8. Finally after the Apostles, succeeded pastors & doctors not to found any thing anew, but to build good & solide instructions, exhortations, consolations, reprehensions vpon the foundation of the Apostles, 1. *Cor.* 3. 10. and *Ephes.* 4. 11. & 2. *Tim.* 3. 16. Secondly we are to note that al workmen as wel before as after the cõming of the master woorkman, had only charge of the work, touching that which might be outwardly doone, causing the word which was committed vnto thẽ, to sound in the ears of the hearers, & presẽting & applying outwardly the visible signes which we cal *Sacramentes*, together with the ceremonies instituted and ordained of the Lorde in the administring of them. But as for the rest, the Lord reserued entirely

vnto

vnto himselfe *the power of woorking inwardly and within*, in preparing the hartes and mindes to receiue this precious seede, & to make it bud foorth, encrease & fructifie by his holy spirite, 1.*Cor.* 3. 7. as it appeareth also throughout the whole scripture, which teacheth vs that our saluation is neither in whole nor in part *of the willer or of the runner*, that is to say, not of our wil or of our endeuour, but of the sole and only mercy of God, *Rom.* 9. 16. creating in vs *both to will and to doe* by his only grace, *Phil.* 2. 13. which wee haue aboue more at large prooued treating vpon the fourth verse of this Canticle. It is therefore in this sense and not otherwise that the faithfull ministers of the word of God are called by the Apostle *Ioynt-woorkers with God*, 1. Cor. 3. 9. as the ordinary and vsual preface also of the Prophets witnesseth, when they say, *Thus saith the Lord.* Whereas Iesus Christ, as *Lorde and maister in the house of his father*, Heb. 3. 6. (and by the spirit & commission of whom the *Prophets* spake 1.*Pet.* 1. 11. and 2.*Pet.* 1. 21.) speaketh with all auctority saying ordinarilie, *In truth in truth, I say vnto you*, Math. 5. 18.

2 It remaineth nowe that we speake of the Priesthoode of Iesus christ which consisteth first in the expiation & satisfactiō once for al made by him, & in the intercession which yet indureth: wherupon we haue at large declared before by most peremptorie reasons, & taken out of the holy scripture, that it is impossible in reason, to attribute the least part in the worlde of these two poynts to any other, saue vnto Iesus Christ alone. Whereunto if any man oppose the promises of saluatiō made vnto them which obserue the law, I answere that because they presuppose a perfect accomplishment & fulfilling of the law, which is not found, nor shal euer be found, saue in Iesus christ alone, seeing it is hee only who is without sinne: it followeth that they were neuer proposed vnto vs to iustifie vs or to make our reconcilement vnto God by our selues: but contrariwise to condemne vs in our selues, to the end to bring and lead vs vnto him in whom alone al the said ptomises are ratified and performed, hauing himself alone most fully and most perfectly accomplished the Law for vs, which embrace and take hold

of him by faith, *Rom.* 3.30. *Gal.* 3.21.22. and 4.5.

3 Likewise if any man alleage *the promises both of the present life and of the life to come*, made vnto them which liue godly, 1. *Tim.* 4.8. although their workes be full of defects and imperfections, I denie not but God hath promised and giueth also life euerlasting to the repentant, and such as liue in his feare (for to denie this were to deny the whole Scripture) but I saie that there is a great difference betwixt these two questions, to wit, to whom eternal life and other Gods blessings are giuen, and for what cause these are giuen vnto him, on whom they are bestowed. Eternal life therefore is indeed prepared and giuen vnto them who testify their repentance by the true fruits thereof, which are sometimes put off and differred vnto the *last moment of a mans life*, whereof we haue a singular example in that poore theefe crucified with Iesus Christ, *Luk.* 23.43. some being also called, *at the eleuenth houre*, Matth. 20.9. but I adde that this is not that by their woorkes they haue satisfied for their sinnes either in whole or in part, or that they deserue by the value of desert of them in anie sort or manner whatsoeuer anie blessing temporall or spirituall: but onely because that good workes beeing the testimonie and effectes inseparablie following of faith, and that faith witnessing before God according vnto the couenant of the Gospel, *That whosoeuer shall beleeue in the Sonne shall bee saued*, That the true repentaunt haue a part in the merit of Iesus Christ and his righteousnes, it pleaseth God of his great grace and onelie mercie to accept of them and to crowne them in Iesus Christ his Sonne, the onelie satisfier for our sinnes, and sole sacrifice expiatorie, as the whole Scriptures and al the writinges of the Prophets & Apostles do most plainely witnesse.

4 As litle can we helpe our selues with the promises of remission and expiation of our sinnes which are added vnto the legal ceremonies, & namely vnto the sacrifices. For as the Apostle teacheth vs, *the bloode of Goates and of Buls coulde neuer appease the anger and wrath of God:* but the onelie bloode of Iesus Christ sacramentallie represented for a time by earthly things,

Coloss.

Coloss. 2.17. *Heb.* 10.4. And therefore the promises of expiating or purging our sinnes were not added to the Leuitical seruice, to attribute thereunto that which is proper to Iesus Christ alone, but to distinguish these sacramentall ceremonies from common things, and such as had not any spiritual vse.

5 I saie the like of the Sacraments of the new couenant: as when the washing away of our sinnes is attributed vnto the Sacrament of Baptisme, and our incorporation in Iesus Christ and vnion with him, from whence all those benefits and blessings proceede which we receiue from him is attributed vnto the holy Supper of the Lord. For the outward visible water of Baptisme doth no more wash away our sinnes nowe, then did heretofore the water of purification, or blood of beastes. But hereby is shewed vs the difference between the water of Baptisme and common water, not in respect of the substance or effect of the water considered in his own nature: but in this that common water doth nothing concerne eternall life, and the water of Baptisme is vsed and applied, to signifie vnto vs effectually, if it be not long of our selues, that which the spirit doth within vs, defacing and putting foorth our sinnes, and purging our natural corruption by the death and passion of Christ our Lord, being no other thing in the water but a power of signifieng vnto the belecuer that which faith is to apprehend, and which is applied by the force & power of the holy ghost working within, according vnto the distinction of these two Baptismes spoken of in *Mat.* 3.11. and 1. *Pet.* 3.21. The like must be vnderstoode touching the other sacrament of Christian religion, namely the Lords Supper, wherein wee ought to take diligent heed we attribute not vnto the bread or wine, or vnto the corporall receiuing of them, that which is proper vnto Iesus Christ, and vnto the spiritual apprehension and application of him by faith.

6 Of as little force is that obiection of them who alleadge these woords of the Apostle, 1. *Tim.* 4.16. *In doing this thou shalt saue both thy selfe and those which heare thee*. For there is but one *Iesus Christ*, that is to say, *one Sauiour*, Act. 4.12. who hath *alone*

satisfied for our sinnes, Ioh. 1. 29. and by *whose obedience we are made iust*, Rom. 5. 19. The Apostle therefore meaneth not in the person of Timothie to sette the Pastors in the place and roome of Christ: God forbid; seeing himselfe declareth that he is not therfore iustified before God, *though he know nothing by himselfe*, but hath performed his charge irreprehensible, 1. *Cor.* 4. 4. but he speaketh so in respect of the office & duty of pastors which is *to preach and announce the secrets of God*: 1. Cor. 4. 1. that is to saie *the word of reconciliation*, 2. Cor. 5. 19. and 20. which is the Gospell, *for the saluation of al them which beleeue*, Rom. 1. 16. But they are of all others marueilous impudent, who to maintaine their Idolatrie or rather impiety, alleadge that which the Apostle saith of himselfe, *Coloss.* 1. 24. namelie, *that he fulfilleth the surplussage of the afflictions of Christ in his flesh, for his bodie which is the Church*, as though he were not alone omnisufficient to blot and put forth our sinnes, (a blasphemy most execrable) whereas the Apostle by these woordes meant to saie no other thing, but that in the afflictions and sufferinges of the Saintes, Iesus Christ, as a man would saie, suffereth in their persons, because he accounteth himselfe as it were wounded in them, according vnto that which he said vnto the same Apostle, *wherefore persecutest thou mee*, Act. 9. 4. which thing returneth vnto the great comfort and edifieng of the whole Church greatly edified by the happie ende and issue of them, *Phil* 1. 12. and 2. *Cor.* 1. 4. and 2. *Tim.* 2. 10.

7 Now foloweth the poynt of intercessiō, in which we haue saide that Iesus Christ hath no more a companion, then in the redemption. Against this some oppose the mutuall praiers of the Sayntes, praying vnto God dayly one for an other, yea for their very enemies. The answer is easie, that notwithstanding the faithfull for all this are not therefore intercessors in any superior degree betwixt God and them, for whom they praie: but ioyne equally together their mutuall praiers, which are al of them referred vnto this only intercessour betweene God and men, on whose alone intercession in all and through all dependeth the whole vertue of their praiers, whether they

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pray for an other or for themselues.

8 These things being well considered and wayed as they deserue to bee, shewe vs most euidently and to the eye, who they are whom the spouse in this place calleth her husbandes companions, whose companie, and that worthily shee liketh not, namely those who attribute vnto themselues, that which is properly belonging vnto the Bridegroome, as if some inuited by the Bridegroome to beare him companie at the time of his fiances or espousails, in steede of contenting themselues to beare him company & do him curtesie *As friends to reioyce with him*, Ioh. 3 29. should play him so lewd a pranke as to go about to be master of the spouse, & to chalenge her vnto themselues, as *Samsons companions serued him*, Iud. 15.2. And who are those? Mary first of al those who take vpon them to make new commandements for the church *to bind the consciences of mē* contrary to that which S. Peter expresly forbiddeth, 1. *Pet.* 5.3. against the expresse commission deliuered vnto the Apostles, *Mat.* 28. 20. against the expresse exãple of S. Paul, 1. *Cor.* 7.35. & therefore worthy in lieu of being obeyed to be held *accursed and had in execration*, by the ordinance of God, *Deut.* 18.20. & *Gal.* 1.8. though they should be the Angels of heauen themselues.

9 As much is to be said of them who haue been so bold & presumptuous as to forge newe vocations and charges in the church of God, which they afterwards transfigured and changed into dignities, and finally into a tyrannie truly Satanicall, that is to say aduerse, contrarie and opposite directly vnto the royalty and regality of Iesus Christ, altogether following that which was expresly foretold by Saint Iohn in the Apocalypse of the Image drawne and mouled on the pattern of the beast, which was the Romane empire, which was finally ruined and dissipated, as it is at this daie, according vnto the prophecie of Saint Paul, 2. *Thess.* 2.7. wherein Satan hath vsed a marueilous sleight in seruing his owne turne by abusing many good and holy personages, and those very learned otherwise, but not sufficient attentiue to marke and consider how men abused the names of vocations established by the sonne of God, to

turne them notwithstanding and to ouerthrow them: in such wise that by litle and litle he attained vnto the end he desired, hauing set vp instead of that goodly estate of the Church established in his perfection by the ministerie of the Apostles this false hierarchie, as they call it. Such are the reuerend names of Bishop, Pastor, Elder or Ancient, Doctor & Deacon, * which they afterwards by litle and litle diuided into many other degrees, * to hatch at the length an Oecumenicall Bishop, that is to say, a Bishop of the vniuersal worlde, to which for a full measure of all this disorder haue beene added the most reuerent Seigneurs the Cardinals.

10 As for the ancients and Elders they are become * Penitentiaries, * Proctors in the court ecclesiasticall, Dataries, Bullists, Copistes, &c. * & to make vp & perfect this ruine, ordinary Creators and Sacrificers of a Iesus Christ of dowe, and all for what wil you giue me, and for ready mony.

11 As for Deacons, receiuers and gouernors of the church-almes and goods according to the order and practise of the Apostles, to speake in a worde, this is the state and calling of all this whole Hierarchy, if to be a Deacon, and Church-robber as Iudas bee all one. But the name only being left to serue for a part of the Masquerada of an high masse, it was requisite that Subdeacons should bee added, to mock the poore sotlie sheep comming to offering.

12 As for Doctors, it may bee saide in a woorde, that the Lorde of his great mercie hath not permitted, that that which is as it were the nurcerie of the Church, I meane schooles of good learning, should in such wise bee vtterlie aboliished & taken awaie, as the other parts of that which God would haue established in his Church. But contrariwise it hath pleased him to stir vp in sundry ages, Emperours and Kings, who haue had a care of founding & erecting of them through a worthy & laudable instinct and purpose, and which a man may say to haue beene and yet to bee the meane that God hath vsed to preserue and maintaine the societie of man, for the study and knowledge of liberall artes and sciences. But touching the

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principal part of this so great a benefit, which is the schoole of diuinitie, this is there where Satan hath serued his turne with suger to turn it into most bitter and deadly poyson: hauing banished out of the schoole of diuinity that which was the only subiect thereof, I meane the reading and expounding of the text of holy Scripture, to thrust thereinto an abominable confusion of dreaming sophistications, some as vaine as curious, others absurde, others full of impiety: in such sort, that to be a Doctor in such a thing, is no more but to bee farther off from pure and sound doctrine, as the Apostle so diligently warneth vs, 1. *Tim.* 1.4. and 4.7. while Satan goeth forward in the vtter ouerthrowe of all their Clergy hauing transformed them into shoppes & brothels of Sodomitry and instrumentes vnto al sacrilege and simony.

13 Finally to ende and perfect the mysterie of iniquity, the great Bishop hath parted the spoile with Kinges and Princes, whom he hath enchanted and bewitched in abolishing vtterlie the Lawful order of ecclesiastical elections and vocations. And thus ye see vnto what good passe the Church of the Lord hath bin brought by them, who of seruantes haue made themselues trayterous companions, called no better *then theeues* by the Lord, *Mat.* 21.13. If anie man saie that the Bridegrome, of whom mention is here made, spake not of thē which came so long after: I answere that the spirit of prophecy in this place doth not onelie lead vs farther then vnto the time of Salomon, but that a long time agoe, after the time of Iosua, as the historie of the Iudges doth plainely witnesse, horrible corruptions were already entred in among the people of god, which draue as it were this spouse out of her vineyard and possession. As for the rest, this woord of Companion seemeth ouer gentle in this matter, the question beeing here not in this which wee before said of taking vnto a mans selfe some part of that which is properly belonging vnto the Bridegroome, an outragious crime notwithstanding of treason, but (that which is much worse & the capital poynt of this crime) is the taking to a mans self the person of this Bridegroome, and to put him foorth to possesse

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and occupie his place, and in the place of this chaſt ſpouſe, to ſubſtitute this abominable ſtrumpet, which doth yet to this daie ſeduce and bewitch the kings and princes of the earth by the cup of her abominations: and that with extreme impudencie and ſhameleſneſſe, in indeuoring to make men to beleeue that by ſuch inuentions he is honoured, from whom they hale and pul with al the maine and might they haue both the ſcepter and the crowne.

14 In ſuch ſort deale they with the *Propheticall dignitie* of our Lorde Ieſus Chriſt, calling their owne dreames and inuentions, inſpirations of the holy ghoſt: as if that which hath bin declared by the Prophets and Apoſtles, touching our ſaluation, were not ſufficient, or might happily be in ſome point corrected and amended. In a woord when they are come ſo farre as to ſay, write & maintaine, that they, calling themſelues the Church, cannot erre in doctrine, that their Pope cannot be deceiued, and that no man liuing may ſay vnto the Pope though he ſhould lead whole troupes of ſoules vnto hell, ſir what doe you? & when hereupon they cut and clip the doctrine of God as pleaſeth them, is not this to ouerturne from the top to the bottome the Propheticall authoritie of the ſonne of God, as much as in them lieth?

15 As litle haue they left the *Prieſthoode* of Ieſus Chriſt whole and vntouched, hauing added & annexed vnto his expiation and ſatisfaction for our ſinnes whatſoeuer came into their own brainſicke fancy, as holy water, chriſme, oyle, waxe, ſpettle, beades, pilgrimages, & other ſuch bables they could thinke vpon or deuiſe. Briefely hauing gone ſo far as to forge a reall and ſubſtantiall oblation of Ieſus Chriſt by the handes of their Prieſts, for a ſatisfaction for the ſinnes of the quicke, & the dead, adding thereto notwithſtanding the merits both of the liuing who are yet in the way, and of the dead compriſed in their Letanies and Proceſſions, vnto whom they haue attributed ſuch ſtore of merites, that there yet remaine an infinite number of them to be ſold and diſtributed for ready mony to all ſuch as haue need of them: things ſo ſtrange and abomina-

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ble that it is marueilous how there is yet found any so very a beast as to giue credit vnto them, and anie so shameleſſe impudent, that hee will maintaine and defende such abomination.

16 Now what shal we say of the *Intercession* of Iesus Christ, vnto whom they haue added thousands of cõpanions, though they place them in somewhat a lower and inferiour degree? For they forge euery day new patrones and Intercessours, giuing to euery one of them his state and charge of this or that. Nay they haue doone this dishonor vnto the most blessed and holy *Virgin Mary*, as insteede that her selfe calleth her selfe the *Handmaiden of the Lorde*, to call her and cause her to bee worshipped as *Queene of heauen, our hope, our mercifull Aduocate*, yea so farre as to bid her to commaund her sonne by the right and auctoritie of a mother: and all this with such vnbrideled boldneſſe and desperate presumption, that they terme this *honoring of God in his Saintes*: not perceiuing that euery prayer made vnto them who are out of this worlde placeth them in the roome of God in attributing vnto them of necessity that which is proper vnto God, to wit the knowledge of our hartes and whatsoeuer wee say or doe here belowe, which to doe is intolerable impietie: besides that not contenting themselues with Iesus Christ alone for their intercessour, it must needs be that either they doubt of his power or of his will towardes vs, which incredulitie being directly opposed vnto faith (without which nothing can please God, naie whatsoeuer is *without faith is sinne*, Heb. 11. 6. Rom. 14. 23.) cannot but make all such prayers vnprofitable, though there were no other fault in thē, *Iames 1. 6.* In a word whosoeuer shall compare the auncient customes of Paynims with these deuotions of the Church which calleth it selfe at this daie *Catholique*, shall finde from point to point no other difference betweene these two, saue onely the names, onely that these who haue so abused the seely worlde & so nusled it in their superstitions, calling darckneſſe light: in falsifieng the light of the Scripture, are a great deale more inexcusable then the poore Paynims, hauing abused nothing

but the *remnant of their naturall light*, as the Apostle speaketh of them, *Act.* 14 16. and *Rom.* 1. 21.

17 And thus you see who these companions are of whom this poore spouse in this place so bitterly complaineth, desiring to be drawen out from among them and to bee brought vnto the true flock, distinguished herein, from them which she calleth flocks in the plurall number, because that indeed there is but one true Church and vniuersal, whereas these traiterous companions haue as many flockes as they haue sects, according vnto the saying of the Lorde, *That hee which gathereth not with him, doth nothing els but scatter*, Mat. 12. 30.

18 And as touching these words *As shee which couereth or hideth her selfe*, they are expounded in diuerse sortes. For there are some which refer it to the fashion which Thamar vsed to deceiue Iuda her father in Lawe, *Gen.* 38. 15. gathering from thence that the maner of harlots was to couer themselues: according vnto which exposition this should bee taken, as if the spouse did say, that keeping companie with such kind of people, she should be thought to be neuer a whit better then they, as it commonly commeth to passe and doth stil fall out, agreeable with the historie of the Daughters of Lot. For it fareth with them who ouer familiarly and ouer long time haunt the companie of the wicked and peruerse, as with them who dwel among colliers and come too neare them, according vnto the lesson which the Apostle teacheth vs, 1. *Cor.* 15. 33. And this is the cause why the Lord vnder the Law was so careful to seuer his people in euerie respect, yea as touching their verie attire and apparel, from al other profane nations. We heare also the mones which Dauid maketh during his flight, *Psal.* 42. & 120. and elsewhere: as also the Apostle exhorteth vs to take heede *with whom wee companie*, 1. *Cor.* 5. 11. And I woulde to God that many had thought better vpon this point thē they haue done, who are at this day in a most wretched and miserable estate, hauing throwen themselues wittingly and willingly into the pawes of the rauening and deuouring lyon. This is then a most holesome and necessarie doctrine, but notwithstanding such

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as hath no verie sure ground & foundation touching this maner and forme of speech, being a thing vnlikely that they who prostitute their bodies, and consequently seeke nothing else but to allure men to their destruction by their beutie, as such weomen are described by this same Salomon, *Prouerb.* 6.25. and 7.10. should hide their faces: besides that if they should so doe, it were an harde thing to discerne an honest maried wife vayled, from an harlot. Neither meant Moses in the historie of Thamar to say, that she was therefore accounted an harlot, because shee had couered her face, but that therefore Iuda knew her not to bee his daughter in lawe, because she was attired like a widowe, and had couered her face: whom notwithstanding hee thought to bee an harlot, seeing her set out in that sort and sitting alone in the high way. There are others therefore which expound this woord *As one which wandreth out of the waie*, because it is sometimes taken in this sense, in the toung which Salomon vseth: as if the spouse saide that being among such lewde companie, shee must needes bee as a poor wanderer and vagabond. But it is better to take it simply in this sense, that shee cannot bee among such wicked companie, but to her great sorowe and griefe, seeking for corners where to hide her head that she haue no felowship with them, or els being constrained to hide and couer her face, not to see such detestable things and to consent vnto them so much as with her countenaunce, as Dauid protesteth that hee will not haue so much as in his mouth the *names of straunge Gods*, Psal. 16.4. The Apostle also warning vs to take heede *not only of euil, but also of euery thing that hath so much as the appearance of euill*, 1. Thess. 5.22. as also Saint Peter witnesseth that *Iust Lot* (who notwithstanding had doone better if hee had neuer departed from Abraham, or returned againe vnto him) *vexed and afflicted from day to day his innocent soule, hearing and seeing the wicked actes and deedes of them of Sodome.* God giue vs grace to make our profit of this holy doctrine necessarie for all times, but especially amidst these cloudes and obscure darknesse with which wee see that Satan, with such efficacie of error, in-

deuoreth to obscure the cleare light which God hath sent vs as it were from heauen: to the ende that they whose eies hee hath already opened, suffer not themselues to bee blinded againe, and that they who are yet in darkenesse and in the shadow of death may receiue the gift of this light, and that contrariwise euery toung yeelde the Lorde God his honour and glory in his true Church, by our onely mediatour our Lord Iesus Christ: & because we haue bin hitherto so loose in this behalfe, so vnthankful & so forgetful, we wil demaund mercy as followeth.

Almighty God &c.

THE ELEVENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the eighth verse.

8 If thou knowe it not, O thou the faireſt among women, get thee forth, & goe & folowe the trace of the flock, and feede thy kiddes by the tents or cabbins of the sheepheards.

1 *That Satan hath alwaies disguized the marks of the Church.*
2 *The true Church leaueth not therefore to bee alwaies faire and precious in the sight of God.*
3 *Wherefore the Church, though shee be in such estate, leaueth not for all that to bee the Church, against the opinion of the Catharistes and Donatistes.*
4 *The West Babylon is nothing lesse then the Church, but how God hath drawen and yet draweth fourth his alwaies thence, by awakening them with his singular mildnes and clemencie.*
5 *We must come forth out of Babylon if wee wil not perish with it, and how wee must doe it.*
6 *The examples of Ioseph & of Dauid and of Moses different and diuers in this respect, applied vnto our time.*
7 *Changing of place is not going forth of Babylon.*
8 *To become a Monke is nothing lesse then to goe out of the world.*
9 *An aunswere vnto them who at this daie seeke to find an agreement betweene Babylon*

Babylon and the Church.

10 *It is another thing to make a newe waie, and to returne vnto the auncient and true waie, and what this old and ancient waie is.*

11 *There are two sortes of auncient fathers, and manie turninges on the right hand and on the left.*

12 *The succession of Bishops in the west Babylon is of no sure ground.*

13 *What the true Cabbins and Tentes are, vnto which this spouse is sent.*

14 *Wherefore Salomon maketh mention of Cabbins and Sheepheardes.*

15 *Touching the excesse committed in buildings and other pompes, which haue altogither transformed the Church into a shoppe of most abominable ambition and couetousnesse.*

16 *The Cabbins or Tents of the Church are portatiue, and the meane not to bee deceiued in them.*

17 *A great fault to stand vppon mere personal succession.*

18 *A conclusion of the whole matter going before.*

THE knowledge of the trueth beeing in all things the ready direction to follow the right way, and nothing being more precious then saluation which leadeth vs farther then this life, there is nothing more pernicious and pestilent then the obscuring and darkning of the truth touching our saluation, & by consequent, then the disguizing of the true marks of the church of God, without the which there is neither truth nor saluation. This is it which the false Pastors would gladlie make men to beleeue can neuer come to passe, to the end to drawe men vnto themselues, when it pleaseth God so to chasten and punish the contempt of his truth. Now that the marks of the Church bee not alwaies bright-shining and cleare, it is apparant and manifest not onely by the menaces and threats which the Lord hath made in this behalf, both by the Prophets in infinite many places, as *Psal.* 44. and 79, & 80. throughout, and *Psal.* 89. 39. *Esay* 28. 14. & elle-where, as also vnder the new couenant the Lord foretold the same expressly, *Mat.* 24. 24. and after him the Apostle, *Act.* 20. 29. and 2. *Tim.* 3. 12. and 2. *Thess.* 2. 6. and 1. *Ioh.* 2. 18. as it hath also beene confirmed by manie and sundry experiences in al times as before we haue declared. This is then the state in which the

poore Church is propoſed vnto vs to be in the verſe going before, not knowing in a maner on which ſide to turne it ſelfe in ſuch an vtter confuſion.

2 And therefore our duty is wel and narrowly to conſider the aunſwere made vnto the ſpouſe by him himſelfe, who alone, to ſpeake properly, ſpeaketh in verity & truth, ſeeing it is he who is truth it ſelfe, and who neuer forſaketh thoſe who are his in their neede. After a preface therefore firſt made, to encourage and to comfort her, calling her the fayreſt among women, hee aunſwereth his ſpouſe in this ſenſe, It is true indeede that thou art a poore wandring ſtray, and therefore black and ſunne-burnt, but yet thou leaueſt not for all that to be fayr and beutifull in mine eye, yea adorned with ſuch a beuty as none beſides thy ſelfe can vaunt and boaſt of. This is the verie ſtile which the Lord himſelf vſeth by his Prophets, adding alwaies a conſolation and comfort after his threats and iudgementes, as is expreſſie ſpoken and in the ſame ſenſe by the Prophet Eſaie ſaying, *Come my people, enter into thy chambers, and ſhutte the doores after thee, and hide thy ſelfe a little while vntil my anger bee paſſed ouer.* Eſay 26.20. the Church hauing ſaid before vnto him in the eight verſe, *ô Eternal we wait for thee in the way of thy iudgementes.* Nowe the foundation of this comfort and conſolation conſiſteth in two pointes: both of them grounded vpon the ſingular mercie of God. The firſt is, that the Lord neuer ſuffereth the ground Articles and points of true religion to be aboliſhed in his Church, though they be in diuers ſorts both within and without diſguiſed and baſtardized: and that ſometimes this truth remaine but among a few, as we ſee it came to paſſe in Iſrael in the time of Elias, in Iuda in the time of the captiuity of Babylon, in Ieruſalem it ſelfe then when the Lord came in perſon. The other point is, that the Lord conſidereth not his Church ſimply according vnto his graces and bleſſings which ſhine in her, which are ſometimes moſt darke and obſcure in the eies of men, but reſpecteth her alwaies in the truth of his couenant, and in him in whom ſhee is indeede not onely *without ſpot or wrinckle*, Coloſſ. 1.22. but which is more, *clothed with*

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the perfect righteousnesse of the reconciler, Phil. 3. 9.

3 Let vs therefore know that the church leaueth not to be a church, though the true doctrine touching certaine articles bee therein debated, yea though it bee touching the principall articles by some, as the weakenesse of some, and the wickednesse of others is great, whereof the church of Corinth may be a witnesse in which the article of the resurrection was called by some into controuersie, and the church of the Galathians so shaken, that in respect of the greatest part of the members thereof, it was vtterly reuolted, as the Apostle himselfe witnesseth, *Gal.* 1. 6. who notwithstanding leaueth not to cal them churches of Iesus Christ which he also reformed & restored, according vnto that lesson which he taught others, *Rom.* 14. 1. And therefore these fantasticall *Catharistes* and *Donatistes* of olde, and those of our time of the sect of the *Anabaptists*, who seeke after such a church in this world as should haue no fault nor any thing amisse in it, are vtterlie to bee reiected.

4 But it is far an other thing to dispute and make a question of that which a man knoweth not, with a will and desire to learne and know it: and stubburnly to oppose a mans selfe against the truth, and finally to maintaine and authorise a doctrine directly contrarie vnto the articles of our faith. And thus is it at length come to passe in the Romish church at this day, which for this cause doth no more deserue the name of a church then the kingdome of the ten tribes reuolting with Ieroboam the sonne of Nabath deserued the name of the people of God: albeit there were for a long time some of Gods elect among those reuolters, whom the Lorde according vnto his good pleasure did miraculously preserue, vntill the date of the vtter dissipation of them, which shall befall this West Babylon in his time. And therefore we protest that in the times of our fathers there was a Church, that is to say, a number of the children of God as it were secret and shut vp, as may be proued by writinges from age to age, that there were alwaies some who opposed themselues against those superstitions and idolatries which

which by little and litle gotte the vpper hand in this Babylon, called three hundred yeares agoe by one of their owne Poets a Temple of hereſie, in the which the Lorde for this ſuffered not that Baptiſm ſhould be vtterly taken away and aboliſhed, but not that this Sea or any affected thereunto being directlie oppoſed vnto the Church of God, was at any time the Church. We proteſt & confeſſe farther, that euen in our time, in which it hath pleaſed God to diſplay the banner of his truth, there doe ſtil remaine ſome of the elect, buried as it were in the middeſt of this Babylon, who in reſpect of the eternal purpoſe and counſel of God appertain at this preſent vnto the true church: but by little and little as it pleaſeth God to drawe them out of this gulf, are actually made the members of this true Church, of which thing you to whom we ſpeak, and our ſelues who are by Gods mercie come forth thereof, are good witneſſes. This is then the comfort and conſolation whereof mention is made in this place, and that which we muſt learne to anſwere them, who ſo impudently and ſhameleſlie begin our churches, from thoſe great perſonages the faithful ſeruants of God; rayſed vp of his great mercy and grace about ſeuentie yeares agoe, not to build a new Church, as they falſely call it, but to gather togither the poore ſeelie ſheepe which were ſtrayed among the wolues, which the ſpouſe calleth here falſe companions of Ieſus Chriſt, as we haue aboue expounded the ſame: the Bridegroome therefore paſſing farther, addeth *If thou knoweſt it not*, as if hee ſaid, is it poſſible my ſpouſe that thou haſt vtterly forgotten that which thou askeſt of me, namely where my paſturing place is, and where I cauſe my ſheep to reſt in the heate of the noon day? Which he ſpeaketh not ſo much vnto the ſpouſe in way of reproch or to greeue her or make her ſadde, as to awaken her and to make her bethink her ſelfe better: as if to warne him who ſeemeth to haue little courage, wee ſhoulde giue him to vnderſtand, that if he think wel on himſelfe, hee is ſtronger then he takes himſelfe to be. Wee ſee here therefore the ineſtimable and admirable goodneſſe of God towards his Church, teaching vs, that we muſt take heede of two contrary

extremes

extremes, namely that we presume not too much of our owne forces as Saint Peter did who after found himselfe in verie bad case thereby, and on the other side also that we consider well of the gifts we haue receiued of God, that we make them profitable to our selues and others by our couragious vsage of them, as the Apostle most diligently warneth his Disciple Timothy, 1. *Tim.* 4. 14. whereas it falleth out often, that for want of courage, which we thinke is not so, wee suffer that to fall away which we haue receiued, making our selues in the end vtterly vnworthy thereof.

5 After this preface the Bridegroome warneth his spouse first *to goe forth*, as it was said at the beginning vnto Abraham, *get thee foorth out of thy countrie and out of the land where thou wert borne, and out of thy fathers house*, Gen. 12. 1. & afterward by the mouth of the Prophets, *get you out of Babylon, flie out of Chaldæa*, Ier. 51. 6. and afterward by the Angel, *goe yee out of her my people*, Apoc 18. 4. And indeede the meanes to find the right way after that a man is gone astraie, is not to tarrie in the path in which he wandred, but a man must withdraw himselfe from it and returne into the right assoone as he can. Now if hereupon a man demand, whether this retreat importeth alwaies a chāging of place, I answere that no. For the principal retire as touching doctrine lieth herein, to turne from falsehoode, to return into the way of truth, and as touching manners to withdraw e our selues from al kind of iniquity to giue our selues vnto pureneſſe of liuing, *Psal.* 119. 9. and. 2. *Tim.* 2. 19. which is meant in the Scripture by the word of *conuersion*.

6 But touching this the examples in Scriptures are not all of one sort. For we see, that Ioseph left not Egypt, neither did Daniel or his companions, as farre as wee read, depart out of Chaldea or Persia. Contrariwise looke wee vpon Moses, & we shal see that he forsook Pharaoes court; & as for the retchles and careleſſe Iewes, who foreſlowed their departure out of the captiuity, the gate beeing thriſe set open vnto them, wee knowe how dearely they bought it. What shall we then saie hereupon? This doubt is easily resolued by them, who haue a-

regard, without flattering of themselues any whit at all, aswel vnto the glory of God as vnto their owne duty to discharge it well, as also to their own ability and meanes which they haue to serue God aright. The scope therefore and ground of such a deliberation as this is, is, that what euer commeth, wee must serue God in such sort as hee hath appointed vs to serue him, without looking either backward, or on the right hande or on the left. Thus much is presupposed, if a man liue in such a place where he may heare the woorde of God syncerely preached, and may vse the Sacraments ordained by God for an helpe & remedie of our wretched weakenesse. Yet for all that a man must according to the aduertisement of Christ *accounting his cost & taking a reckoning of his ability before he build or wage battle:* Luk. 14.28. consider farther; first whether hee feele himselfe strõg inough by the aide & assistãce of god both to sustain the hot assaults which by al likelihood shalbe giuẽ him, in making a pure and vpright confession of the true religion among prophane and superstitious liuers, and also not to suffer himselfe to be seduced by such wicked examples, as shalbe euery houre and euery moment presented him in those places. If any man therefore finde himselfe in such condition, I see not why hee should lightly change the place he liueth in, but ought rather there to discharge his duty, and to shine as a cleare flaming torch in the middest of the kingdome of darckenesse, *Phil.* 2.15. although it be not forbidden that hee which findeth himselfe well inough touching the state of his conscience, in any place, may not seeke still to be yet better if may be. And farther they who haue any charge and vocation of God, especially an ecclesiastical charge in any place, ought to take heede how they take into their mindes such an impression of dangers, as therefore to leaue their charge, which ought to bee more precious vnto them then their owne life, according vnto the practise of all the faithfull seruantes of God, examples whereof wee haue in Ioseph, & in Daniel. Now they are said to quit their charge who depart for the feare of men, or for their owne particular respect; not considering that an assured vocation is the voice

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of god, which who so willingly obeieth not, either to tarry, or to depart, is worthie to be discharged, or rather punished by his Captaine. Abraham hauing receiued a commaundement of the Lorde, left forthwith his Country and his fathers house. Briefly a lawfull calling, and such a one as wee are necessarilie tied vnto, is the voice of the Lord, whether it be to cause vs to stay where we are, or to depart. We read not that Moses had any commaundement by vision from God, as had Abraham, *to depart out of Pharaoes court*, Heb. 11.24. but besides that hee had no estate or calling which tied him to stay, but contrariwise was brought vp after the Aegyptian fashion: his intent & purpose approued by that which followed, sheweth that hee was guided and conducted by a singular motion and instinct of the holy ghost, as S. Stephen likewise declareth the same. *Act.* 7.22. As we neede not also to doubt, but that Daniell, if he were not surprised by death in his old age, held himselfe in Persia by reason of his publicke vocation, in which he did god and his whole nation faithful seruice: as Esdras also and Nehemias staied there a while after the edict, through the singular prouidence of God, who would haue them left for a rere ward vnto the people who drew themselues backe by litle and litle, as on the contrarie side those who tarried and shrouded themselues in filthinesse and vncleannesse of that prophane people are by no meanes to be excused. In summe who so rightly and syncerely seeketh after the glory of God and the quiet of his conscience, shall soone knowe how to make in such a case an holy and a good resolution. Neither is this to tie the grace of God vnto any one Prouince, or the walles of any one Citty, whereas God must be serued *in euery place with lifting vp of pure handes:* 1. Tim. 2. 8. but this is to teach men to set all thinges whatsoeuer without exception, after the dewty which they owe vnto the Lorde: whose promise is most liberall & bountifull vnto them, who forsake for his sake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands & possessions, howe euer the worlde take and account them for fooles and franticke.

7 Neither serueth this lesson to teach vs onely that it is enough to depart out of those places where superstitiō or some what worse then that is. For it is to little purpose to chaunge our place, if we chaunge not our old skinne: and if being come to another place to serue God better and with more freedome then before, we shew it not indeede and effect when wee are come thither. Which falleth not so truly out in al, as I must say it to my great griefe, beeing but too too manie found who in steede of changing themselues and their manners or profiting themselues better when they are come hither amongst vs, become worse then before, so that being nothing else but an offence and stumbling block vnto others, it were better both for vs and them they had either neuer come here, or had returned strait way thither againe from whence they came.

8 And as this doctrine serueth not to this purpose, so neyther tendeth it to the fauoring of these hypocriticall Moonkes who boast and brag they haue forsaken the woorlde, because they would faine be reckned among the number of them *who haue left and forsaken al things for Christs sake:* which thing I shall then confesse to bee true, when they shal haue proued Iesus Christ to be the patron and founder of their order, and that to enter into a monasterie, there to liue at the cost and charges of another, and some of them to bee chaunged into wild asses, others to get them fat paunches, others to grow vppe to miters and cardinals hattes, others to be the props and arch-pillers of falshoode and error, such as these of the latter crue are, who cal themselues Capuchins & Iesuits, false vsurpers of the name of Iesus, others to be sauiours and meriters for themselues and for others who hire them for their imaginarie workes, in such sort as to heare them speake, it should seeme that God oweth them somewhat vpon a reckning when they haue past a clear account with him: when I say they shal haue shewed that this doctrine is Propheticall and Apostolicall, I wil then confesse their saying to be true and not before: no displeasure to one of the ancient fathers (a man otherwise endued with most excellent gifts, & who neuer heard of such, not monks, but monkeis

as

as they afterward became to bee) but so bewitched notwithstanding with the opinion of a monastical and solitarie life, as that he sticked not to giue one this counsell to runne ouer the verie belly of his owne father, to enter into a monasterie: so blinde was the world euen in those daies.

9 In a word therefore, the first point of returning vnto the Church of God, is a resolution of quitting and forsaking the false Church, without any either chaffering and merchandizing or *looking behinde vs*, as we are warned, *Luke* 9.62. & *Phil.* 3.13. as this spouse also is expresly warned *to forget her owne people and her fathers house, before the King can take pleasure in her beautie*, Psal. 45.11. And this is a point which they aboue all others ought well to thinke vpon, who at this day, when this point is handled and debated among vs, mince out their way on both sides, thinking to agree fire and water together: calling them transformers of the Church, who would reforme it exactly according vnto the paterne of the woorde of God: men a great deale more daungerous then those who declare themselues vtter enimies of the truth.

10 But because to goe out of a bad way to enter into an other as bad or els worse, doth litle better the case of him who is wandred: therefore the spouse is here warned in going out of the ill way to followe the tracke of the flocke, that is to saie, of this true flock of sheep with whom they are to ioyne themselues. For the vnderstanding and practise of which lesson we are to note, that there is a difference betweene the opening of a new way, and the acknowledging of a way made long since, but for lacke of vsing and frequenting growen wast and desolate. The question being therefore in this place, not of taking or making a newe way, as if the Church had then tooke her beginning, but of finding againe the true way laid in some sort wast & desert: for this cause the spouse is sent backe as it were to finde the trackes and footings of the olde way. And this is it which the Prophets themselues haue preached amidst the desolations of the Church in their times, sending backe such as are wandered and gone astray *vnto the Law and vnto the*

testimonie, Esai.8.20. and elsewhere as Abraham also speaketh *Luk.*16.29. *They haue*, saith hee, *Moses and the Prophets, let them heare them:* whereunto agreeth that of Saint Peter, 2. *Pet.*1.20. not forgetting the woordes of his maister, who directed those which were blind & knew him not, vnto the Scriptures. *Sound ye*, saith he, *and search the Scriptures, for they are they which speak of me*, Ioh.5.39. yea although then when the Lord spake thus, *the track and footing* of the true sheepe of the former time was so cleane put foorth, amongest those who called themselues the people of God, that there needed miracles and other extraordinary meanes to make it knowen vnto the seely wandering sheepe, *Mat.9.36.*

11 Therefore when our aduersaries would serue their turn with this place to teach vs that without al distinctiō or exception we must keep vs vnto the way of the fathers: we must put them in mind of this word of *Flock* namely of the true flocke of the true sheep. For there are two sorts of fathers. The one seducers & seduced, of whom the lord complaining in Ieremy, *they haue forsakē*, saith he, *my law, which I set before thē, & haue not hearkened vnto my voice, neither walked thereafter, but haue followed their own harts lust, & the Baalims which their fathers taught them*, Ier.9.13. and 14 and in Ezechiel 20.24. *their eyes are gone after the moulten gods of their fathers.* Such are the fathers from which wee must turne, that wee perish not with them, not deseruing the name of auncetors, that is to saie, *of such sheepe as hear and follow the voice of their sheepheard*, Ioh.10.27. But as for true fathers, that is to saie true auncetours, those are they indeede whose track and footing we must know, that we turne not therefrom neither to the right hand nor to the left. As for example. There are in our time a great number of false sects & religions which al saie they are the true Church. Behold on one side the Iewes, on another side the Turkes who vaunt themselues, that they haue the true religion. As for the Turkes their Alcoran beeing newly forged, it cannot be the *track of this flock*. The Iewes now and since the destruction of their Temple & policy haue some fayrer shewe, but it is on a false title they vaunt themselues to haue

haue on their side the God which Moses and the Prophets taught, seing they acknowlege not but blaspheme him whom the Law and the Prophets lead vs vnto.

12 Wee see on the other side howe they of the Romish Church do at this daie vaunt themselues & make great crakes of their *antiquity and succession of Bishoppes*, and of the Scriptures themselues, the booke of the one and the other couenant. Vnto whom we aunswere that the foundation of their hierarchie being in part forged vpon an humane inuention which finally degenerated into an open tyranny: and their doctrine beeing directly and diametrally repugnant vnto the Scriptures of the Prophets and Apostles, this cannot be the way trodden out by the auncient Church Apostolique, what continuance of years soeuer and names of succeſſours they alleadge. Asmuch is to bee said concerning the *Anabaptists and Libertines*, placing in steede of the Scripture their *reuelations* and dreames, as also all both old and new or renued hereticks haue this in common, that they hold not themselues within the limites and bounds of the doctrine of the Apostles and Prophets perfectly compriſed in the holy and canonicall Scriptures, which ought to serue for the text and commentary of his wil.

13 And this is the cause why the Bridegrome addeth that the spouse to finde the tracke of the true sheep after which she is sent, must seeke after the *cabbins or tents of the sheepheards:* meaning by these woordes, the true Pastours of the Church whom we must discerne from the false, by their woordes and writings, and by their *cabbins* and *tentes*, that is to say, the retyring and resting place of this true flocke. For indeede there is but one *catholicke flocke*, that is, vniuersally considered, bee it great or litle. But there are so many cabbins for the retyring vnto, and pasturing of it, as there are places in the which the voice of these true sheepheards, Prophets and Apostles, do resound, and shall resound vnto the end of the woorlde, by the mouthes of their faithfull succeſſors, to gather together and to conduct vnto the onely Pastour and sheepheard which is this Bridegrome, the whole number and multitude of the sheepe.

14 And

14 And it may also be that Salomon had a particular respect to *Abraham, Isaacke, and Iacob*, who were indeed sheepheards, as the most part of the ancient Patriarckes, yea *Moses himselfe among the Madianites, and David*, Psal. 77. 20. & 78. 72. to the doctrine and family of whom the spouse in this place is sent backe, being a thing without all doubt that they were indeed true Pastours & sheepheards, their doctrine the true doctrine, & their house (excepting such as behaued themselues vnworthily, and which were rather in the house then of the house, as Ismael and Esaw) the true Church of God. And we may not forget that here is expresse mentiō made of cabbins of sheepheards, according vnto the purport of the history it selfe, namely that these Patriarckes did indeed *dwell in tents*, as wayfarers in this worlde, *Heb.* 11. 9. We are therefore giuen to vnderstand by this word that we may not seeke after the Church in the outward shining of Towers & Steepls, nor other pomps and braueries of the worlde: the Church of God being rather composed of the *smal & contemptible things of the world*, Luk. 14. 21. and 1. Cor 1. 26. as the head also thereof would bee borne in a stable, and liue poorely and slenderly. If on the contrarie side any man obiect the rich ornamentes of the *tabernacle*, the magnificence of the *temple of Salomon*, and the riches both of it as also of the people during his kingdome, in whose raigne it is said, *that men made no more reckoning of siluer then of stones in Ierusalem*, 2. Chron. 9. 27. I answere, as touching the ornaments of the Leuiticall Priesthoode and the riches of the Temple, that al this was a figure of the spiritual riches of the true Temple of God, namely of our lord Iesus Christ vnder the pędagogie and *A. B. C.* of the Lawe, which is now ceased togither with al that which depended thereon: and as for the other riches, I denie not but that the Lord honoured his people when it so pleased him, with the blessinges and commodities of this life, *Godlines hauing the promises both of the present life and of the life to come*, 1. Tim. 4. 8. I deny not also but that God hath called vnto his Church, both rich and poore, such and so many as it pleaseth him, as the example of Abraham who was rich, in

whose

whose *Bosome poore Lazarus was*, may declare and witnes, *Luk.* 16.23. but I saie that in al times the hall where the banquet is kept, whereof mention is made in *Luk.* 14.13. hath alwaies beene filled rather *with impotent folcke, lame, and blind taken out of the midst of the street*, then with the rich and pompous *which are in kings houses*, Mat. 11.8. I saie farther that albeit neither riches nor pouerty are proper and essential marks of the Church, yet so is it notwithstanding that smalnes & baseneesse of condition according vnto the woorld, yea the crosse it selfe, (not the crosse of golde or siluer transformed into a most detestable Idol,) but the crosse which burdeneth the shoulders, & which is an enemie vnto the flesh, is the ordinarie companion thereof. But I saie also that the riche which were in the church, were not of the church in the quality of men rich with worldly corruptible riches, but in the quality of poore, in asmuch as they *vsed their goods so as if they vsed them not at al*, according vnto the saying of the Apostle, 1. *Cor.* 7.31. and 1. *Tim.* 6.17. and became leane and thinne *to passe thorough the eie of the needle*, Mat. 19.24. *laying vp their treasure in heauen*, Mat. 6.20. according vnto the example of Dauid that good and truly rich king *Psal.* 16.5. Finally I saie that the buildinges and vessels of the Church ought to be agreeable with the doctrine taught in the true Christian Church, which condemneth all superfluity and worldlie pompes, and applieth the goods of the Church to *the liuing stones* thereof, as the practise was in the Apostles times, *Act.* 4.35. and in those times when the Pastors were of golde, and the Churches and the vessels thereof were of wood.

15 This then hath been and yet is an enormous fault committed by the auncient fathers since the time of Constantine to suffer, and much greater to exhort Kinges and Princes to found and build Churches with such excessiue cost, seruing for no other thing but to condemne both the doners and demaunders, poynting out as it were with the finger, the ambition of the one, and the couetousnes of the other: whereupon hath entred this notorious transformation of the spiritual beutie of the Christian Church into a vanity and pomp not simply

carnal and worldly, but truely Epicurian, how euer it be hidde and couered vnder the cloke of deuotion. Heereby appeareth the more then desperat impudencie and shamelesnes of them who by their goodly legends so false & sottish, as nothing can bee more, in lieu of keeping themselues vnto the history and doctrine contained in the second booke of Saint Luke called the Actes of the Apostles expresse vttered to the pen by the holy Ghost, haue not shamed to chaunge and transforme the holy Apostles of the Lord, into builders of Churches, deuisers of crosses, forgers of holy water sprinckles &c. And what shall say of that most grosse and enormous an impudent boldnes of forging of Saint Peters patrimonie? Of that monster crowned with three crownes, caried and adored vpon mens shoulders? Of such store of glittering pomps shining in euery place, which are so manie spoiles of such Kings and Princes, as haue beene bewitched, and sacrilegious robberies of such goods as were vowed to the spirituall maintenance of the Church of the Lord? As it was so long agoe foretold, yea painted out by the holy Ghost in the Apocalypse, so far as to name the place and the name of such a confusion. And who hath so expounded it? The auncient Greeks and Latins, whom the Pope himselfe liketh of and alloweth. What shall wee saie of the infinity of these goodly votaries of pouerty, these honest wallet brethren, these good fathers besotted with the verie stones and sumptuosities of their pallaces wherein they dwell? What shal wee saie of these new locustes, and west Indie Popiniayes already borne & to be bred, & specially of these lees & dregs of the filth and mud of the bottomles pit, open profaners of the name of Iesus, disnesting the other rauening birdes and cormorantes to lay their egs where they had builded, and hauing within the compasse of these fewe yeares gotten to themselues more goods, and built more goodly pallaces, then the rest haue done in fiue hundred yeares before. Which thing calleth to my remembrance that which the Philosophers saie, *That the Serpentes become Dragons by eating of other little Serpentes.* As for vs, contenting our selues with our smalnesse,

let

let vs oppose vnto al this stately Masquerada, with which the world feedeth it selfe, *the lodgings and cabbins* of the ancient true Pastors, there to seeke after and to finde the true church, and not in this glittering and profane riches, in which the prince of this world raigneth *Mat.* 11.8. borrowing the name of the Church: preferring on the contrarside with Moses *the afflictions of the people of God, and the reproch of Iesus Christ before all the treasures of Aegypt*, Heb. 11.25. let vs I saie keepe our selues vnto him who is our king, and so crowned with glory on high, that yet *in his poore members* he is crowned with thorne. *Col.* 1. 24. and not vnto them who part with others the spoile of Iesus Christ.

16 Moreouer although this worde which we haue turned *Cabbins* or *Lodges*, bee taken sometimes in generall for euerie place of dwelling or abiding, notwithstanding this woord of *Sheepheards* which is added, hauing, as I sayd, a respect vnto the manner of liuing of Abraham, Isaac, and Iacob, as also of Moses and Aaron in the wildernes, as it is spoken *Psalm.* 77. 20. sheweth that wee must so take it, as wee haue saide. And hereupon we ought also to bee warned, that as the sheepheards abid not stil in one place, but had their portatiue tents and cabbines, as we see how the ancient Patriarches dwelt with their flocks here and there, the Church of God chaunging his place by this meanes together with them: so we must also take heed how we tie the name of church so to any place, as to think that it neuer stirreth from any nation, people, citie or towne. But wee must beare in mind the aduertisement of Christ, who warneth vs, that if a man tell vs *heare is Christ or there is Christ*, wee beleeue him not. And where is hee then? *there where*, saith he *the bodie is, yea the carcasse of the dead bodie*, in which is life, *there are the eagles*, Matth. 24.23 & 28. that is to say, there where Iesus Christ & no other is preached, I mean the true Iesus christ, in whose only death wee finde life, and of whom the Apostle saide *that he thought no other thing worthie of knowledge, but Iesus Christ, and him crucified*, 1. Cor. 2.2. *and purely preached.* There must the eagles gather themselues together, that is to say,

seeking to bee fedde with no other then with him crucified. For there and no where els is the Church. And where shal this true Iesus Christ be found? *In the cabbins and lodges of the sheepe-heardes*, which are the writings of the Prophets and Apostles, vpon which for this cause, and for that they lay *this only foundation which is Iesus Christ*, 1. Cor. 3. 11, it is said, *that this Church is founded*, Eph. 2. 20. Apoc. 2. 14. Yea but (reply our aduersaries) if the question be of the interpretation of a place of the Scripture drawen to a contrary sense, to whom shall wee haue recourse, to discerne the true sense from the false? Certes againe *to the cabbins of the sheepeheards and pastors*, the Church hauing none other true and certaine light, then this written woorde, whereunto we are sent backe, not onely by the expresse commaundement of the Lord, as we haue before saide, but also by his own example who thus refuted and beat back againe the allegation of Sathan, *Mat.* 4. 7. as the weapons of the Apostles also were such, and that against them, who sate in the See of Ierusalem, *Act.* 4. 7. so far were they from aiding & defending themselues with any *vnwritten tradition*, or with any authoritie attributed vnto the See of Ierusalem, seeing that was transformed *into a denne of theeues*, Mat. 21. 13. The like did the Iewes of Beroea, & found thēselues in good case thereby, *Act.* 17. 11. the consent notwithstanding & testimony of the true Church being not to bee reiected but greatly to bee esteemed of & regarded, which againe ought to be discerned from the false, by the consent of their testimony with the Scriptures. And this is it which all the ancient fathers & lights of the olde Church, haue declared & protested must necessarily be doone in the reading of their writings.

17 This then hath beene a very strange sleight and treachery of Satan to tie the spirite of trueth to the persons of Pastours and sheepheards without the examination of their doctrine by the scriptures: nay which more is, to subiect the scripture to their opinions and decrees, as if the mason should order his plummet & rule by the wall, & not frame the building to the rightnesse of his line and leuel. We ought therefore

to

to consider that the principal and chiefe stone Iesus Christ & his doctrine, haue beene from al times in part not knowen, in part most wickedly *reiected by the principall and chiefe builders*, such I meane in name, but not indeed and effect, *Psal.* 118.22. Which was first verified by the experience the Prophets had thereof, *Matth.* 23.37. And then in the person of Iesus Christ himselfe, *Act.* 4.11. and foretolde should come to passe expressly in the Christian church, *Act.* 20.29. as the euent hath since plainly shewed vnto the eie, and still to this day proueth the same. And yet notwithstanding there was appearance & probability of holding our selues, a swell in generall vnto that which was commonly receiued of this people, whom God had onlie chosen from out of all the nations of the worlde, as also in special of standing vnto the aduise and iudgement of the Priestes, appointed by God *ordinarie and soueraigne iudges*, Deut. 17.9. Besides there is no man which knoweth not the authority of the See of Ierusalem which was called the city of God. And yet notwithstanding of whom is it I pray you that the Lord saith, *Let them alone, they are blinde leaders of the blinde*, Matth. 15.14. and who *excommunicated Iesus Christ and his disciples?* Ioh. 9.22. who constrained *Pilate* to crucifie him? *Mat.* 27.20. who are those *vncircumcised of heart*, who were the first which imbrewed their handes with the blood of the seruants of God? *Act.* 7.52. There was then as I haue said before, great appearaunce why wee should followe without exception the most part of the people of the Iewes, and the Doctours of the law, sitting in *Moses chaire*, that is to say, the successors of Moses by the ordinance & appointment of God, & yet notwithstanding these were they *who fell into the pitte together with those who followed them*, Mat. 15.14. But in what place of the Scripture is it said that *Rome* shalbe the *See* of the catholick church? That the *Bishoppe of Rome* may be iudged of no man, but is the head & chiefe of al? That he hath the power to open heauen & hell, nay to do whatsoeuer him listeth without controlmēt, & other such vile & filthy blasphemies & impieties? Iesus Christ hath indeede said that he wil be with vs vnto the end of the world,

but it is not saide that hee will keepe at Rome. Nay contrariwise he hath forewarned vs by Saint Iohn his welbeloued disciple, that it should be there where the great whore should sit, which should *make dronke the Kings and Princes of the worlde.* And wee see the same at this day, yea which is a thing most strange to cõsider of, their amasednesse of spirit herein, the ancient fathers, who I say saw and wrote these things of this See, could not take heed notwithstanding of being deceiued therby, and causing others to be deceiued.

18 For conclusion therefore of this matter, the Lord hath *his sheepheards and cabbins*, which are the true testimonies of the truth vnto which wee must keepe our selues, I meane the Prophets and Apostles, whose doctrine is the touchstone to discerne the true successours of them from the false, and by consequent the true spouse of Iesus Christ by whom the young Kids must keepe themselues to be wel fedde, from the wicked harlot, from whom they must flie that they perish not togither with her.

According therefore vnto this holy doctrine let vs beseech our Lord God, to look in mercie vpon his poore Church troubled in such sort and laid so wast in so manie places, that there appeareth neither waie nor path thereof: that it wil please him to defend her and guide her vnto the true *cabbins* and *lodges* of the Pastors thwart so manie cruell and hideous desertes, sith it hath pleased him in our time to raise and lift vp the banner of his holy Ministery, that hee will oppose himselfe therefore against this Babylon, and ouerthrow the *Apostolical See* thereof by the wind of his mouth, giuing vnto his elect eies to see the light of his holy gospel, and eares to hear the voice of that true and certaine Pastor of Pastors the chiefe sheepeheard Iesus Christ, and setting vppe againe his *cabbins* in the which his poor famished young Kids may be fed and pastured to his honour & glorie. And because wee for our owne part haue done our duty so little in seeking after and digesting this holy foode and pasture, let vs cry him mercy and craue of him grace and mercie as followeth. *Almighty God &c.*

Our

THE ELEVENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the ninth verse.

9 My Loue, I compare thee vnto my couple of horses of one of the coches of Pharao.

1 *The happie estate of the Church reestablished, opposed to her desolation, for which reestablishment euerie one ought to labour.*
2 *In whome the fault lyeth that the Church is not reformed.*
3 *The maske of false general councels discouered.*
4 *The duetie of true Pastors and christian princes touching these delaies: with an aunswere vnto the slaunders raised against those who haue sought to discharge their duetie in this behalfe.*
5 *A summarie recital of the great defects committed in our time in this point of reformation.*
6 *The ground of this similitude, taken from a couple of horses of one of the coches of Pharao.*
7 *How deare and precious this woorde of Loue ought to be vnto the spouse.*
8 *In what sense this spouse is compared to a couple of goodly great horses in a coch.*
9 *The crosse is properlie the triumphal chariot, which is here spoken of.*
10 *The Gospell is then despised when men enioie it with greatest freedome.*
11 *An exhortation to doe the contrarie.*
12 *Why the spouse is not compared to one horse, but to a couple.*
13 *The false ioyns-couple opposed to this of the spouse.*
14 *A reprehension of wild and dissolute liuers, who cannot endure the chek being coupled and yoked vnder the yoke of the Lord.*

WEE haue learned before a good lesson by the aunswere of the Bridegroome, namely, touching the certaine and infallible markes of the true Church, to which wee must order and keepe our selues, for to obtain saluation: and consequently the true and only meanes of reforming the church, being for a time by the negligence of some of the Pastors, and by the wickednesse of false Doctors and teachers brought into verie badde estate. After which reformation wel and throughly practised, the

the goodlie and triumphant condition of the Church sette on foote againe, is heere in most excellent sort paynted out vnto vs, which we are diligently and earnestly to consider of. This is then a point which men still at this daie debate and dispute, and not without great reason, if wee doe but looke on the extreme desolation whereunto the greatest part of Christendom is brought at this day.

2 But what? Men dispute thereof, not to find anie remedie for it, but cleane contrarie to hinder such as endeuour a reformation. For the false Pastors cannot abide that anie mā should touch this point, because of their particular interest: others haue no great care of it, others indeed set their handes vnto it, but insteede of following after the tracke and footing of the true sheepe, and the tentes and tabernacles of the true Pastors wel authorized, folow their own inuentions, to make a medly of religions and disciplines after their owne lust.

3 As for the first, seeing they resemble the Pharisees and Scribes, naie are more out of the way then they, it is no maruaile if they cannot abide to haue their profanenes discouered: wherein they do their master faithful seruice, who by their meanes defendeth his hold and fortresse, with all the might he maie, *Luk.* 11.22. True it is they are constrayned to auouch that there are many very great corruptions & abuses in their Church, and of this the preface vnto their councels alwaies ringeth, yea sometimes their sermons also, and thereupon also ye shal haue them make some statutes and ordinaunces of reformation. But what? First there is no speech to be made touching their doctrine, with which they ought to begin, but all the speech is of square caps, of shauing of beards, of their hair, it may be some points shal be farther added, touching the plurality of benefices and residencie of prelates, yea forsooth, as if they should take order that euery Church-robber should haue his part, and euerie theefe raunge in person in the walke of his forest. Many wil saie these wordes are verie rough, and too iniurious. But they who like them not, must reforme the Lordes speech, *Matt.* 21.13. *Yee haue made, saith he, of my fathers house a*

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den of theeues. And albeit their rules of reformation were the best that might be in the world, yet who seeth not that it is but a meere mockerie to make them, to the end their buls and dispensations may haue as manie clauses derogatorie against them? For example hereof look we to the pragmatical sanction of Basel, taken away by Pope Leo, and parted betwen him and kinges more impudently a great deale, then the souldiours who executed Pilates iudicial sentence against Christ, parted his garments amongst them. And this goodly councel of Trent, such as it is, hath it hitherto in our daies framed anie bill of enditement against the authors themselues and founders thereof, culpable in pointes of their owne reformation?

4 And what shal the true pastors and christian magistrates do hereupon? They must waite, saie these hick scorners, vntil such time, as the Pope and prelates the Apostles successours forsooth remedie the matter, that is to saie, vntill the whores reforme the stewes. As it is an vsuall thing thoroughout the Scripture to compare spiritual fornication and whoredom vnto corporal whoredome. But Iesus Christ giueth vs a contrarie lesson, *Let them alone*, saith he, *they are blind leaders of the blind*, Mat. 15.14. naie which is more, *he tooke a whip in his hand, and ouerturning the tables and monie of the chaungers, draue them foorth twise out of the temple*, Ioh. 2.15. and Luk. 19.45. So about three hundred yeares since, God hath chastised and scourged the East and the South, and some part also of the North with a terrible whip of his anger and wrath, I meane by the Turkes, successours of the Sarracens, and hath in our memorie giuen the Cittie of Rome a shrewd lash with the whip. Contrariwise it is on vs that hee hath reached foorth his great mercie, hauing raised vp those chiefe seruantes of God, who tooke into their handes the true armes of Christians, 2. *Cor.* 10.4. I meane *the sprit of the mouth of the Lord*, 2. Thess 2.8. otherwise called *the two edged sword of the word*, Psal. 149.6. and Heb. 4.12. by which they cleansed the house of the Lord where we are now. It is replyed hereupon that some haue also resisted by way of armes. They which haue beene brought to this extremity, are sufficient

ent to aunſwere for themſelues: and behold their aunſwere which al the world might vnderſtand. We vouch ſaie they the fact, yea and that Satan hath thruſt and ſhoued in ſome of his theeues and robbers among vs we confeſſe, as Dauid himſelfe during the time of his perſecution found himſelfe much encombred with thoſe which ioyned themſelues vnto him. But notwithſtanding for al this, conſidering when and why and by whoſe meanes the matter came to handie-blowes, it ſhall be found, that they who complaine, are no more to be approued in their complaint, then they ſhould be, who ſhould complaine they hapned to meete in a foreſt, where they laie in ambuſh, certaine paſſengers, who armed by the authority of the Lawes, hindered in ſome part their wicked purpoſe.

5 Ye ſee then how it hath pleaſed god in our time to exerciſe his poore children, and yet withall to take pitty on them in ſome countries. But I muſt ſpeake it to my great regrete, that his grace appearing vnto the woorld, men haue beene far from receiuing of it and making their profite thereby, in ſuch ſort as they ought to haue doone. For ſome haue yet left the high places ſtanding, others haue ſet vp Gedeons Ephod, *Iudg.* 8. 27. others haue ordered the rules of Eccleſiaſticall gouernment, not according vnto the true pattern of the ancient ſheepe, *and cabbins of the Paſtors*, in which we haue heard howe the Spouſe is in this place commanded *to feede her young kiddes*, but according vnto their own opinion or rather fancy: ſo that if God of his goodnes remedie it not, it cannot be, but that by little and litle *the later ſtate wil come to be woorſe then the firſt*, as is ſaid, *Matth.* 12.45. and as is already come to paſſe in too many Churches and countries.

6 God grant thē who haue the charge here of his grace, to thinke better on it & to prouide for it, that this ſpouſe maie be reſtored vnto her perfect bewty, whereof the Bridegroome in this place ſpeaketh, ſaying, *that he compareth her vnto the mounture of horſes of one of the coches of Pharao*. Which ſimilitude & compariſon may ſeem very ſtrange & yet notwithſtanding is very ſignificant & proper, if wee conſider the ſenſe whereunto

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it is to be referred, without wresting or drawing it any farder. So is it said by a similitude (to shew that the true Church keepeth herself to her head, in what place soeuer he be) *that where a dead bodie is, there doe the eagles gather themselues together.* And yet this wold be thought a thing very absurd, if a man therfore consequently would liken the children of God vnto foule rauening birds, & Iesus Christ, who is the holy of holies, vnto a carrion. Semblably if a man would make Iesus Christ like vnto a theefe, vnder this colour, that it is saide, *that he shal come as a theefe*, 1. Thess. 5. 2. or vnto a *Iudge fearing neither God nor men*, Luk. 18. 2. So likewise in this place the spirite meaneth not to compare his church vnto an horse or a mare. But because one of the principall bewties of a woman is this tall and streight feature of body, with a comely countenance, as it is also specified, *Psal.* 144. 12. where the daughters are compared to *high & straight pillers of great Pallaces*: the holy ghost meaning to represent vnto vs by these corporall thinges, the excellency of the church of the Lord when shee keepeth herselfe to her true Pastours, hath chosen this similitude, in opposing it vnto the former desolation, in the which the spouse went as it were hanging downe her head. For as touching the mentioning of *Pharao* in this place, there is no farder reason or allegory to be sought therof, but this, that among al the horses of those times they of Aegypt were accounted the braueſt and the best, as in manie places of the Scripture it is witnessed vnto vs, and especially in the historie of Salomon, 1. *King.* 10. 28. as at this daie men account of the horses of Spaine and of Turkie.

7 But aboue all other things this is especially to be noted, that the Bridegrome calling his spouse with his owne mouth *his loue*, testifieth vnto vs, that which the vnderstanding of man is not able to conceaue, I meane the vnspeakable loue and dilection which hee beareth vnto his Church, to the end wee should learn, the most necessarie point of our saluation, namelie, that whatsoeuer she hath, proceedeth from the mere liberalitie and bounty of her Bridegroome, and that there is nothing in the whole world, either so faire, or so good, to speake

properlie, as are those iewels wherewith hee adorneth his Church, waiting for the daie of the full and perfect consummation of this marriage: a doctrine so ill knowen as nothing worse, whereby it is impossible that the iudgement of God should be far off frō vs. For the greatest vnthankfulnes that can be found amongest men is this, to be perswaded that the friend to whom wee owe both our selues and whatsoeuer wee haue, hath found I know not what in vs, which hath moued him to chuse vs, or happily hauing found vs so to, hath preuented vs by his grace, to the end, that how euer it be, some thing might bee found in vs which meriteth and deserueth his grace and fauor. To this we must oppose this word so often reiterated & repeated in this booke, to wit, *My welbeloued*, or as wee saie in our common speach *My loue:* which was after declared in his time by the Bridegroome himselfe comming in person to stipulate and couenant this marriage in more nearer maner: *I cal you not*, saith he, *my seruantes, but I cal you my frindes*, (namely the frinds of this Bridegroome, as is spoken, *Ioh.* 3.29. and 15.15.) And wherefore frinds & beloued? *Because*, saith he, *I haue loued you first*, 1.Ioh.4.10. & what shal we saie? O Lord who are thus thy beloued? They are thy naturall enemies, yea enemies by race and kinde, and from father vnto sonne. And wherefore then hast thou loued them? *To cause mercie to abound aboue the exceſſiuenes of sinne*. Rom. 5.20. finding the cause thereof no where elſe but in thy meere and onely goodnes and bountie. And how far hast thou loued them? Euen so far *as to lay downe thy life for them*, 1.Ioh.3.16. Behold then a marueilous precious word and which discouereth vnto vs such a secret as none can sufficiently comprehend *the length, the bredth, the depth thereof*, Eph.3.18. and 19. Let this word therefore my brethren, of *welbeloued*, be indeed so precious vnto vs, that *the loue of this world which is enmity with God*, Iam.4.4. bewitch vs not, that the loue of deciueable and perishing riches possesse not our harts, that the false opinion and selfe-loue of our selues, make vs not to lose this goodly treasure, that we depriue not our selues of our blessing *for a soupe as did Esau*, Heb.12.16. but that this

precious

precious sur-name of *wel-beloued* ring alwaies in our eares and in our heartes by the holy Ghost *who soundeth the verie depths of God*, 1. Cor. 2. 10. namely the thinges which are giuen vs of God: to the end that our whole life be a reciprocall & interchaungeable loue towardes him who hath loued vs so much.

8 But let vs speak now of the port and comelie tall feature of this so goodly and faire a spouse. When the vigor and force of the soule lighteth on a bodie wel disposed and ordered in al his members, without anie either obstruction or other defect which hindereth the faculties and powers thereof from passing and spredding themselues throughout the whole body, then truly the effectes thereof shew themselues most euidentlie, from the verie heade vnto the feete. Euen so fareth it with this spouse, quickned, nourished and sustained by the spirit of her Bridegrome, & therefore sheweth she herselfe most excellent and gallant through out: lifting vp her head vnto the heauens, treading vnder her feete *Satan, the world, and sinne, yea defying death it selfe and hell*, Ose. 13. 14. & 1. Cor. 15. 55. And therefore is she compared elsewhere vnto goodly great & tall trees planted along the waters, from whom no stormie time or season taketh awaie either greennes or fruit, *Psal.* 1. 3. and 92. 12. and 13. True it is notwithstanding that this vineyard is sometimes brouzed and marred by the vineyarders fault and negligence (as is at large declared, *Psal.* 80.) nay beaten with hayle and tempest from aboue, as if the bridegroome had laide it as low as hee had raised it high, and al by the spouses owne fault. But therefore hee beateth her downe to raise and lift her vp againe and to shew her how dearly he loueth her, and is iealous in chastising of her, *Esai.* 49. 21. making alwaies a great difference betweene *the destruction of Sodome, and the visitation of Sion*, Esai. 1. 9. And though hee correct vs some-times in his great wrath, *yet doth he limit his displeasure*, Psal. 125. 3. In a word the spouse is sometimes *diuorced for a time*, as she was, scarse seuenty yeares ago, *but is afterward receiued againe*, Ierem. 3. 1. *We are pressed on euery side, but not crazed & broke: in need, but not distressed:*

perſecuted, but not forſaken: beaten downe, but wee periſh not, 2. Cor. 4. 8.

9 But when was this ſpouſe in this port and ſtate? Certainly ſhee was neuer more triumphant and glittering then in the time of the Apoſtles, the doctrine of ſaluation beeing neuer better taught, neuer better harkened vnto, neuer better practiſed. But, wil ſome man ſay, the Church was neuer more miſerable then it was then as the Apoſtle writeth, 1. *Cor.* 4. 10. & the whole hiſtory of the Apoſtles in the Acts declareth. True; & this is the ſame which I meant to ſay, namely that the croſſe, is the charriot of triumph in which the Church the ſpouſe triumpheth and reioiceth in the Lorde, *Gal.* 6. 14. & 2. *Cor.* 4. 10. And indeed when can we ſay for our own time that the word of God had his forth and courſe and ſhewed his powerfull force, but during the great fires? For then death it ſelfe was bidden defiance, men went an hundred miles to haue a little crumme of this heauenly bread: the world and life it ſelfe were made no account of, *men preſſed and thronged to ſnatch the kingdome of heauen by violence.*

10 And now what? Edicts and Lawes being eſtabliſhed to this purpoſe, and ſome libertie and freedome offered and preſented, men contemn that which is euerie day at their doore. If we ſhould be ſent into the ſuburbs or fields after it, that were too farre; if ſome monie muſt be made for the relieuing of the poore woorke-men, this coſts too deare: in a word the Manna which was at the firſt ſo ſweete in our mouthes, hath nowe no reliſh: the Lorde of his mercy remedy it, and giue vs a better mind. We deſire peace and quietneſſe, but it is for nothing els, but to be at our eaſe: and that is the cauſe that this benefit flyeth from vs, & God knoweth alſo that if wee had it we would abuſe it.

11 Let vs therefore relie our ſelues on him who giueth vs & our poore brethren peace, after ſo long & ſo rough ſtorms, let vs take heed we be not like horſes fatted on the litter, & wil afterwarde abide neither bridle nor ſaddle, but fling out with all foure, and ſpecially againſt their maſter: *Deutr.* 32. 15. If on

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the contrarifide he chaſtiſe vs with any ſcourge it ſhall pleaſe him, let vs ſhew, *that his power is made perfect by our weakeneſſe*, 2.Cor 12.9.and reioice that it is giuen vs *to be made conformable vnto our head*, Rom.8.29. & Phil.1.29. & Acts.5.41. In a word let thoſe combats which are giuen vs, whet and ſharpen the power which is giuen vs from aboue. The world in the meane while will laugh vs to ſcorne and will cal vs fooles & franticke monarkes, but it ſhall weepe in his time, and wee ſhall laugh in the Lord in that our ſeaſon, *when that which is giuen vs alreadie to bee, ſhalbe reuealed*, 1.Ioh. 3.2.

12 Moreouer let vs note that this ſpouſe is compared vnto a goodly horſe, & to couples linked together, which is ſpoken by a moſt proper and fine ſimilitude. For the church repreſented by this name of ſpouſe (in aſmuch as according vnto the lords petition & requeſt *we are al of vs one in him*, Ioh.17.11. *and all members compoſing one and the ſame bodie*, 1.Cor.12.12.) what thing is it elſe but a company coupled and yoked, as a man would ſay, two by two vnder the yoake, ſaying one to the other, aſwell by wordes as alſo by example, *Come let vs aſcend vp vnto the mount of the Lord*, Eſay.2.3.and with Dauid, *Pſal.* 22.2. *I reioiced when they ſaid vnto me, we wil go into the houſe of the Lord*, Pſal.122.1. Briefly the whole Scripture is full of ſuch exhortations, that wee ſhould al iointly together tend vnto the ſame marke, yea & that not only in going but in running, as I tould you on the 4. verſe, *the ſtronger ſupporting the weaker* which is coupled with him, *Gal.6.2.* and 1.*Theſſ.*5.14. And this is the cauſe why it was ordained in the law, *that a mã ſhould not couple an Horſe and an Aſſe to labour together*, for feare the one ſhould not draw the other vnder his feet, *Deutr.* 22.10. And thus you ſee what this holy aſſembly is whereof we haue here a ſinguler patterne, whereunto the holy ghoſt had reſpect *in numbering of the Apoſtles by ſix couples*, Mat.10.2. & *in ſending them forth two and two*, Mark.6.7. not at auentures, but as it is likely, according as they were wont to follow their maſter by order & not by any degree, the one had aboue the other, as after it happened they diſputed thereof more then once.

13 But

13 But in lieu of holding themselues to the decision their master and ours hath made in this behalfe, they who cal themselues the Apostles successours (as a wicked man may well succeed a good man in what title soeuer) haue changed this order into superiorities and prelateships, nay which more is, are gotten themselues vp into the charriot, instead of drawing coupled in it, in which the chiefe conductour of this charriot being sitten, vaunteth himselfe & saith, that though he should driue it full of soules vnto hell, yet is it not for any liuing creature to say vnto him, Why doest thou so? These are the verie wordes of one of these goodly successours of the Apostles in one of his Canons and Decrees. And do we marueile then if this charriot haue gon so aside, nay if it hath beene turned vpside downe, and not kept in the right path-way? As little are meant by these coupled horses, these wallet brethren, going by two & two or rather by troupes, like locustes & caterpillers, browsing and deuouring the wretched world.

14 As little appertaine these wilde and dissolute liuers to this ioint coupling, who leaue not to runne wilde ouer the fallowes, vntil they haue their necks broken: and who in lieu of subiecting them to this *so sweete and so gracious a yoake of the Lorde*, Matth. 11. 29. saie *they must cast away these bondes*, Psalm 2. 3. not considering that to serue the Lord is trulie to raigne, whereas themselues become more then miserable, *beeing bondslaues of sinne*, Ioh. 8. 34 and *drawen vnder the Captiuitie of the enemie of our saluation as pleaseth him*, 2. Timoth. 2. 26. Let vs on the contrary side hearken vnto the Lorde, warning vs *if wee will bee his true Disciples to beare his Crosse after him*, Matthew 16. 24. *hauing alwaies our hammes supple and readie*, Heb. 12. 12. to followe on the course of our vocation vnto the end.

Almighty God &c.

THE

THE THIRTEENTH SERMON

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the 10. *and* 11. *verses.*

10 Thy cheeks are comely with borders of stones, and thy necke with chaines.

11 We wil make thee borders of gold, with buttons of siluer.

1 *The friendlie caresses and louing intertainement of the bridegroome receiuing his spouse, that is to say his Church, which was for a time in some sort straied from him.*

2 *We must make a distinction betweene the fiansailes, the spowsales, and ful consummation of this spiritual marriage.*

3 *The borders of iewels and chaines of this spouse serue little for defence & patronage of weomens excesse & dissolution in apparell, defiling thereby the christian church, with an answere to the contrarie obiections.*

4 *The rule and measure which ought to be obserued in the cost and brauery of apparel.*

5 *Application of this doctrine to the Church of Geneua and others, aswell to men as to weomen.*

6 *What the borders of stones & other iewels are, which are giuen to this spouse by her Bridegroome.*

7 *A complaint both touching the defect as also the abuse of these nuptial ornaments which God hath at this day bestowed vpon his Church.*

8 *In what sense expres mētion is made of the cheeks & of the neck of the spouse.*

9 *The spouse doth yet looke for more precious iewels in the daie of the ful consummation of this marriage.*

10 *Wherefore the Bridegroome speaketh of himselfe in the plural number.*

THAT which we haue to expound as also a great part of this Canticle is framed in maner of mutuall caresses and louely entertainement of the Bridegroome and the spouse reunited and ioyned againe with her husband: vnder the allegorie and figure of which is declared this infinite dilection and loue wherewith Iesus Christ loueth and chearisheth his Church, adorning and enrichīng it with most precious giftes: and on the other side also the reciprocall

loue of the spouse towardes her Bridegroome, whose excellency and perfection shee cannot sufficiently praise and commend, seeking in him alone her whole hearts desire and contentment.

2 But for the vnderstanding of all these thinges wee must consider three degrees in this holy marriage, namely the fiansailes made by woordes of the future time vnder the auncient couenant: the espousailes by wordes of the present, which we must referre vnto the comming of Iesus Christ in person, and preaching of the Gospel, 2. *Cor.* 11.2. and the full consummation of this marriage which we looke for, whereof mention is made in the parable of the virgins, *Matth.* 25. I saie the full consummation, for wee must alwaies vnderstand, that during the time of these fiansailes, and since, the spiritual vertue of Iesus Christ is effectually powred into this spouse, to engender in her *the fruits of righteousnesse*, whereunto we ought to referre that which is said, *Ezech.* 16.8. and *Rom.* 7.4. and *Eph.* 5.30. but God is not yet *all in all*, nor shal be vntil the second comming, 1. *Cor.* 15.28. This therefore which is here said, is to be referred vnto the time of the fiansailes, as the Bridegroome also declareth the same in expresse termes in the place of *Ezechiel* aboue alleadged.

3 But to go on, if any one alleadge this place for the mainteinance of womens excesse and dissolution in their apparell and other their superfluities: the aunswere thereunto is ready, that the holie Ghost speaketh far otherwise, 1. *Pet.* 3.4. and by Saint Paul, 1. *Tim.* 2.9. And if hereupon anie man replie that then the Lord hath not alwaies giuen one and the same rule, it is easily aunswered that we shal find the cleane contrary, if we consider of things aright, namely that the holy Ghost is neuer contrary vnto himselfe. Gold and siluer are the good creatures of God, and wee finde by most certaine examples of the holie fathers, that of a long time the vse thereof hath beene not onely in buying and selling, but also in some sortes of ornamentes and iewels. But first of all let vs not think that curious woorkemanship and superfluities in this point were therefore rife and

common

common among the holy fathers. Secondly the histories thē-selues testifie vnto vs the simplicitie they vsed in such ornamentes, whereof among others the historie written in *Gen.*24. 22.may be a sufficient witnes where it is saide, that Abrahams seruant gaue Rebecca iewels of golde,but of verie little value: and to shew vs how farre Rebecca was (notwithstanding she were a maiden of a verie great and noble house,although after the maner of those times kings were sheepheards,as we say in common prouerbe) from beeing nicely and daintily brought vp,it is said, that shee went to fetch water at the well with her pitcher vpon her shoulder. And when mention is made of the Daughters of that mighty and exceeding rich king Dauid, it is said onely that they were clad with garments of diuerse colours 2. *Sam.*13.18.it may bee like vnto the Almaine Maidens in these daies. And what brauerie think we was there in either gold or siluer in Salomons time,when men made no more reckoning thereof,because of the plenty of it, *then they did of leade or of stone*, 2.Chron.9. 27. Thirdly and lastlie as the Lord hath lifted vp kings and other lordes in authority, so no doubt but he would haue persons and estates made the more honorable by some such marks,as we see it in the description of the magnificencie of Salomon.Which thing notwithstanding proueth not an acception of persons with God.

4 On the contrarie we must cal them, as they are indeede, fantastical men,who would haue al the world appareled after one maner & fashion, as also those who would bound & limit the vse of such external things by necessity alone, as if it were not apparant & notorious that God himselfe hath bestowed vpō men a thousand things more then necessity requireth.But hereby to think to excuse the intolerable daintinesse & pomp of small and great, were nothing else but vilanously to abuse the woord of God, to cloke and couer that which no man can sufficiently cry out vpon and condemne.And indeede wee see what vengeance God hath taken vpon the Daughters of Sion for this cause,as is particularly described,*Esai.*3.16. And thus you see what we are to think of gold and siluer & other things

of like nature. But who can excuſe this broydered and frizled haire, this painting and ſliking of faces, with other ſuch filth? And therefore we neede not maruaile that the Apoſtles made the like reckoning of gold and ſiluer and broydered haire, ſorting them al in one rancke. For in truth albeit the diſtinction which I haue ſet downe haue his place, notwithſtanding it is a marueilous harde thing to keepe a meaſure. In ſomuch that euen among them, for whom theſe thinges are not vnlawfull, they are wiſer which vſe them little, and they are moſt wiſe of all, who to cauſe others of meaner quality to bee aſhamed to vſe them, and to giue an example vnto others to flie ſuch vanities, abſtain from the vſe of them altogither: making themſelues by this meanes more honourable in their perſons and ſtates, then thoſe who witnes to the woorld by that which is without them, what is within them.

5 But aboue al, is not this a more then vile ſhame (although we ſee not theſe things in ſuch exceſſe as to ſee vpon the head theſe goldē cauls & ſuch other ſuperfluities, which our pouerty rather keepeth vs frō, then any fear of God) that a man muſt notwithſtanding in this place not onely neceſſarily make ſuch warnings, but which is worſe, make them & make thē againe, and all in vaine. For what are wee, I praie you, whether we reſpect them of this place, or whether we conſider of them who are come from other places and countries? It is true the Lorde hath honored this eſtate & common-weale with a ſoueraigne liberty of iuriſdiction. But are wee therefore a kingdome, or a duchie, or a county, or any great thing aboue others? Naie on the contrarie ſide, is not that verified of vs which Saint Paul ſaid of thoſe boaſters of Corinth, 1. *Cor.* 1. 26. *My brethren ye ſee your vocation, yee are not many wiſe according vnto the fleſh, nor many mighty, nor many noble*: And as for vs that haue beene receiued into this citty, and who in ſteed of ſaying that we are come hither to make a pure profeſſion of the Goſpell, bring hither the filthy faſhions and manners of the places whence wee came, what are we according vnto the world? Poore baniſhed men, or at the leaſt fugitiues, and when al is ſaid, a ſmall handfull of

poore

poore people. And yet we cannot hold our ſelues in our owne skins; our admonitions preuaile nothing; the lawes are openlie violated & broken, as euery one ſeeth ſaue they who ought to be the firſt that ſhould ſee & foreſee it to remedy it. Dearth and famine, plague and peſtilence, which are at our gates, war with his ſword vnſheathed, the miſerie and extremity whereunto ſo manie Churches are brought, all theſe thinges which ſhould cauſe vs to mourne in ſackcloth and aſhes, ſeeme to whet and ſharpen our appetites and luſtes to doe much the worſe. If there bee any villanous and outragious faſhion in all Fraunce, this filth muſt be brought hither by and by to poyſon and infect this place, as theſe monſtrous ruffes, theſe great villanous long bellies, theſe more then villanous faſhions of womens gownes, the onely name whereof ſheweth in what deteſtation they ought to bee had of all honeſt women. And what ſhal I ſay of theſe vile and ſtinking *Androgynes*, that is to ſaie, theſe *men-weomen* with their curled locks, their criſped and frizeled haire? Fie, fie, and fie againe vpon theſe ſtinking and filthie faſhions, which ſauor of nothing leſſe then of true chriſtianity. It may pleaſe the Lord our god to take an order for it, ſeeing men make no account or reckoning of it: and truelie I am certainly aſſured he wil.

6 To returne vnto our text: mention beeing made here of the church as of a queen in the moſt nobleſt and higheſt eſtate a man can imagin, there is ſpeech of her coſtlie & rich borders and chaines, as ſhe is in like manner painted out vnto vs, *Pſal.* 45. 10. 14. and 15. and at large in Ezechiel the 16. beeing meant hereby inward and ſpirituall giftes whereof S. Peter and Saint Paul in the places which I haue alleaged, do ſpeake. And what are theſe giftes? to ſay it al in a woord, it is the bridegroome himſelfe, and all that he hath. Now he hath in himſelfe the holy ſpirit and all the graces of him, not only becauſe he is God coeternall and coeſſentiall with the father and the holy Ghoſt, but alſo in as much as he is man he receiued them *not in part*, 1. Cor. 12. 8. but *without number or meaſure*, Ioh. 3. 34. The diuinitie therefore of Chriſt is as it were the *very well-*

spring of all grace, Iam. 1. 17. And the humanitie of Iesus Christ is as it were the bason or vessell receiuing *all this aboundance of grace powred into it*, Ioh. 1. 14. Which thing was represented *by the descending of the Doue* at his Baptisme, *Ioh.* 1. 32. as is declared, *Esai.* 11. 2. And this not to the end that this should staie in his onelie person, but to the ende that so much as it pleaseth him to bestow vpon vs for his glorie, might run downe vpon vs, baptising & bedewing vs therewith within, as the same is represented vnto vs by outward baptisme, *Ioh.* 1. 33. For which cause the Angels announcing his birth vnto the sheepheardes said not onely *A child is borne*, but *a child is borne vnto you*, Luk. 2. 11. Now these gifts are not al of one sort & quality. For some of them are generally and vniuersally bestowed on euery christian, which are reduced vnto foure pointes by the Apostle, 1. *Cor.* 1. 30. when he saith *that Iesus Christ is made vnto vs of the father, wisedome, righteousnesse, sanctification, and redemption*. For all our knowledge touching the thinges we beleeue and our saluation, all our righteousnes and integrity by vertue whereof wee presume to call vpon God, and to come before his throne in all holy boldnes, all our chaunge and newnes of life also, whereby we begin to displease our selues in doing of euil, and to take pleasure in well doing, and consequentlie this whole deliuerance of ours, the perfect accomplishment whereof we wait for, proceed al from him, *in whom are resiant al the treasures of knowledge and vnderstanding*, Col. 2, 3. *in whom there is no sinne*, 2. Cor. 5. 21. *who hath borne our sinnes vpon the Crosse*, 1. Pet. 2. 24. *by whose obedience we are declared righteous*, Rom. 5. 19. *who createth in vs both to will & to doe*. Phil. 2. 13. in a word he *who alone is our Iesus*; that is to say, *Sauiour and Redeemer*, Mat. 1. 21. & *no other whatsoeuer*, Act. 4. 12. Besides these gifts, without the which no man can be of the church, there are an infinit number of other special graces which God bestoweth on such as are his, in such sort and so far as pleaseth him, according vnto the diuers vocations in which he wil be serued by them, whereof he is liberall sometimes towardes them, who are neuer a whit the better by them, as we it see in Absalon, Achitophel, Saul, Iudas & others

of

of whom it is ſpoken, *Matth.*17.22.& therefore it is vnto the former giftes wee muſt keepe our ſelues. Theſe are the iewels of ineſtimable value, which the ſpouſe hath receiued of the liberality of her Bridegrome. *For what haue we which we haue not receiued?* 1.Cor.4.7. *and together with him al things are giuen vs,* Rom.8.32. And theſe are the *ſaphirs, and emerauds, and other precious ſtones and pearles with which that cittie is builded,* Eſay 54.11. Apoc.21.18. which was figured vnder the Lawe by the ſtones which were called *Urim and Thumimm,* that is to ſay glittering in perfection in the breſtplate of the high prieſt, *Exod.*28.17.

7 But alas are we this Church compoſed wholy of children of the light, and as it were *ſhining lampes in the woorld,* Phil.2.15. Certainely on the Lordes part wee maie ſay, we I ſay: that hee hath ſet vp and lighted in the midſt of vs this flaming light of his moſt pure and ſincere truth, *Pſal.*19.8. and 119.104. in ſuch ſort that the whole woorlde hath an eie vpon vs. But whereto ſerueth the Sun to ſuch as be blind? What auaileth it to ſpeake to ſuch as are and will bee deafe? To what purpoſe is the true light ariſen and come vnto them, *who haue loued darkneſſe better then light?* Ioh.3.19. Alas then what ſhall I ſaie hereupon, but that we are of al other the moſt wicked and vnthankful in the whole worlde if wee thinke not better on our ſelues? For what woorke of the fleſh raigneth in the woorlde, wherewith wee are not yet infected? So manie warninges as haue beene made vs by the pure woorde of God, ſo manie good Lawes and orders which the Lorde hath eſtabliſhed in this place againſt fornicatours and adulterers, ſo manie executions of men and weomen for this vice, haue they bin able to reſtraine and bridle our filthy luſtes in this place? Alas no. Nay contrariwiſe there are too many who endeuor, if not vtterly at once to take away, yet by little and little to deſtroy and aboliſh theſe good lawes. Yee couetous mizers, yee extortioners, yee vſurers, ye crafty eſpiers of the neceſſitie of your poor bretheren, to make your gain of their pain, your commodity of their calamitie, worſe then theeues & robbers, forgers of artificial famines and dearths, deuourers of mens quick and liue fleſh,

how

how long will you presume to appeare in the church of God as if you were of it? Yee tauerne haunters, yee dronkardes & gluttons, will you neuer haue other god then your belly? Yee engrossers and regraters, yee sellers with false waights & with false measures, adorers of your God Mammon, and worse then Idolaters, will yee neuer learne to content your selues with honest and lawfull gaine? Yee sowers of mutinies, yee quarellers and wrong doers, yee enuious and deadly malicious, yee impleaders and action-threatners, how long shall the Lorde suffer you in his house, in which dwelleth nothing but peace and charitie? Yee bellowes of hell-fire which liue by setting others a pleading, & lengthen the parchment as much as you may, will you alwaies profane and defile this holy and sacred name of Iustice? Yee dissolute, ye idle and do-nothings, comming to sermon for a shewe and countenance only, or to sleep when you are there, when will you learne why you came into the world before you goe out of it? Yee gamesters and wasters both of your owne & others, wil you forget the sermon which some of your companions made on the scaffold not long ago? Briefly yee men wil you alwaies be men? children of that first Adam? Flesh of flesh? Insteede of being regenerate of the second Adam author of euerlasting life? What shall I say more? God giue you grace and mercy, God giue you grace to cast far from you these filthy ragges, to be adorned with his iewels and chaines receiued of him and before his face.

8 But let vs note also that albeit as wee shall afterward see there be no part in this spouse frō the head vnto the feet which is not of a singular bewtie, notwithstanding the spouse speaketh expresly in this place of the cheekes and of the neck, that is of the most sightly and apparant part in euery person, and which indeede might grace and bewtify the ilfauorednes of the rest. And this is to teach vs this lesson, that albeit the graces which are heere spoken off haue their seate *in the bottom of the hart*, according vnto the saying of the Apostle, *Coloss.* 3.16. & of the Lord himselfe, *Ioh.* 14. 17. As it is also expresly said of this spouse, *Psal.* 45. 13. Yet notwithstanding as the visage &

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the face is naturally as it were the looking-glasse of the heart: so must the soule of a Christian testifie his simplicitie and chastitie within, and whatsoeuer God hath set in his hart; that he shew himselfe to be such as he is (reformed I meane to the Image of God) by his looke, by his countenaunce, by his port, briefly that nothing bee seene or shewe it selfe in a Christian which edifieth not his neighbour, and which may hold in an amase and reproue the infidell and vnbeleeuing which looketh on him: whereas in men of our age and time nothing but vanitie and all other kind of wickednesse and dishonestie sheweth it selfe from the crowne of the head vnto the sole of the feete.

6 But what? Can the Bridegroome bestowe more on the spouse then himselfe and all that he hath? no truly. But we are not able to receiue all at once which hee will giue vs; and if we receiued al at one time, we would not know from whence it commeth, nor esteem so much of it as it is worth. It is giuen vs to know him, *but yet but in part so long as wee are here belowe*, 1. Cor. 13. 12. *It is giuen vs to beleeue.* Eph. 2. 8. But distrust doth still fight against faith, Mar. 9. 94. *It is giuen vs to will and to doe.* But the Apostle himselfe cryeth out, *The good which I would doe that do I not, and the euill which I would not do that do I.* Rom. 7. 19. Wee may not therefore content our selues with that wee haue alreadie receiued, much lesse be proud thereof, but *forgetting that which is past and behind vs, we must alwaies endeuour and drawe on farther*, Phil. 3. 13. yea we must run without ceasing, *encreasing more and more in the knowledge of God*, Col. 2. 19. Such are the exhortations which are made vs thorough out the Scripture, which woulde bee vaine and of no effect, if this promise were not made vs, namely that although the Lorde hath alreadie bound vs vnto him so manie waies, he promiseth notwithstanding to giue vs still more giftes, and to water and encrease the former euery daie, beeing rich and abounding with that treasure which can neuer be sounded & drawen dry. Behold what is promised vnto all true beleeuers. But this being referred vnto the body of the whole Church, considered as it was vn-

der the pedagogy & schooling of the Law, this verse in which he promiseth other goodlier and richer iewels, containeth the promise of him *whom the fathers saw not but a farre off, & through the shadowes of the Law*, Gal.3.24. Col.2.17. and Heb.11.13. For which reason Simeon calleth him *the light of the Gentiles and the glory of Israel*, Luk.2.32. This is therfore in summe the promise of that more excellent couenaunt promised vnto the fathers, and ratified by the sonne himselfe in person, *Heb.*1.2. and.8.6. Whereby wee see that the condition of the Christian Church, hath a special aduantage and priuiledge aboue that of the fathers, before the comming of the Lord: albeit that both they & we do stil wait for the ful consummation of this mariage.

10 But seeing there is but one onely Bridegroome, wherefore saith he *we wil make thee* in the plural nūber? A man might aunswere that kings and great princes are wont to speak thus. But all beeing well considered, wee shall find the secret mystery of the three persons in one sole diuinity, and the actions of them distinguished without anie either multiplication or diuision of essence, in the work of our saluation, and al the graces which serue thereunto, to be here laide open and discouered. So thē as the father hath giuen vs his sonne, so the son also taking on him our flesh hath giuen himselfe, and the holy Ghost also doth giue him vs by applying him vnto vs by the gift of the enlightening of faith. So also it is the father, *who sendeth woork-men into his harueſt*, Matth.9.38. It is the sonne which saith, *As the father sent me, so I send you*, Ioh.20.21. & *who giueth to his Church Pastors and Doctours*, Ephes.4.11. It is also the holy Ghost *which establisheth and directeth them*, Act.13.2. and 20.28. Who then giueth vs these graces and encreaseth them? The father, hauing elected and called vs in his welbeloued Sonne: the Sonne of whose fulnesse al this is drawen, the holy Ghost leading vs into this truth, and *distributing his giftes to whom and how hee will*, 1.Corint.12.11. Whereunto also the forme of our Baptisme leadeth vs, in which we are baptised *in the name of the Father, the Sonne, and the holie Ghost*, euerie one of them being this one God, who giue vs grace thoroughly

roughlie to vnderstand and meditate this most deare and precious doctrine to his honour and glorie, and to our owne saluation, as we wil therefore beseech him saying.

Almighty God &c.

THE FOVRTEENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the 12.13 and 14. verses.

12 The King beeing sate at his round table, my Spikenard giueth his smel.

13 My welbeloued is vnto mee as a bundle of Myrrhe, he is lodged in my bosome.

14 My welbeloued is like a cluster of Copher in the vineyards of Engaddy.

1 *The happy estate of the spouse reunited againe vnto her Bridegroom declared by the similitude of a feast or banquet, figured by the Leuiticall sacrifices both in the tabernacle, and after in the temple of Salomon.*
2 *The round table declareth that this feast is referred vnto the Bridegroomes comming in personne with whom the people of all the round woorld shal sit downe, although the full celebration of this banquet be reserued vnto the later daie.*
3 *In what place of the woorld this banquet is kept.*
4 *With what meat it is furnished, by whom, and howe.*
5 *The excellencie of the Euangelicall banquet aboue the Leuiticall.*
6 *Whence the allegorie of the odour of the spouses spike-nard is taken.*
7 *It is not ynough to enter into the banquet or to sit down, but we must cause our odour to smell thereat.*
8 *Why there is no mention made here of eating or drinking in this banquet.*
9 *What the odour or smell of this spike-nard is.*
10 *Application of this allegorie to the present time.*
11 *Satans assaulting vs in this poynt on the left hand.*
12 *His assaulting of vs on the right hand against merit-mongers.*
13 *What this true spike-nard is, and his true smel.*
14 *The Myrrhe and the Copher of the Bridegroome maketh the spike-nard of the spouse to smell sweete.*
15 *Whence this blessing cōmeth, and to whom it appertaineth.*

WE haue vnderstood before the kind caresses and louing entertainment of the Bridegroome at the meeting and taking againe of his spouse: who now reioycing in her selfe and beeing withall verie desirous that euery one shoulde vnderstand, what a benefit she hath receiued, declareth how she was inuited vnto the banquet of her Bridegroome, and how shee behaued her selfe sitting by him, enioying his presence with infinit contentment. This matter truely is most excellent being wel vnderstood and practised. For this is most certaine, that there is no ioy nor pleasure in the woorld to bee compared in any sort with that repose and quiet, which euery faithfull soule feeleth, & by consequent, the whole Church, sauouring & smelling the sweetes of the Lord who comforteth her within: which thing is painted out vnto vs in a great part of the Psalmes, and represented especially in that most excellent song of reioycing of the *virgine Mary*. And this is it which is vsually declared to vs in the holy Scripture vnder the similitude of a banquet, not onelie because frindship and familiarity is testified by eating and drinking together, and that men are willingly disposed vnto mirth at their repast and refection: but especially in respect of the banquets of the sacrifices which were made in the presence of the Lord, as if himselfe had had a room at the vppermost end, to wit at his altar, and there contenting himselfe with one part burnt on his altar, shoulde distribute the rest of the sacrificed host vnto the priestes, and to the rest of them which brought the offering, whereof we haue a goodly description in the historie of Samuels mother, 1. *Sa.* 1.4. al of it representing this heauenly repast and true nourishment of our souls, as Iesus Christ handleth this matter at large, *Ioh 6*. and the Prophets in many places speaking of spirituall blessings make mention of wine, of milke, of honie, of liuing water, which Christ followed and expounded speaking with the Samaritane woman, *Ioh.* 4. 14. But besides al this Salomon

hath

hath in this place a ſpecial regard, to the reſtabliſhment or rather beutifieng of the ſeruice of God, when in ſteede of the tabernacle, after ſo many changes and interruptions which hapned after the death of Ioſua, & after vnder Saul, & during Dauids wars, that goodly temple ſhould at the length be built, and the whole Eccleſiaſtical miniſtery erected and ſet vp with an admirable magnificencie, according vnto the ordinaunce of the Lord declared by the Prophets of that time.

2 Neither may we lightly paſſe ouer the word which Salomon vſeth, which we haue tranſlated, to bee as it were at *a round table*, according as the cuſtome of the auncient fathers was. For this kind of bāqueting at a round table ſeemeth more friendly and familiar, then if the king ſhould haue his table apart, the vpper end of the round table being knowne rather by the dignitie of ſome one perſon, then by any place, by reaſon of the roundnes: beſides that there is great likelyhoode that Salomon by a Propheticall ſpirit (as all the legall ſeruice and ceremonies had) had reſpect vnto Ieſus Chriſt, *To whom the nations of the four quarters of the woorld were promiſed*, as it is foretolde, *Pſal.* 2. 8. *Math.* 8. 11. This is therefore the banquet whereof the ſpouſe heare ſpeaketh, glorying that ſhe was brought in thereunto, *And placed by her Bridegroomes ſide*, Pſal. 45. 10. What was then all that coſtly furniture and prouiſion of the temple how rich & ſumpteous ſo euer it were, in reſpect of the reall and viſible manifeſtation of this Bridegroome? In regard of the accompliſhment and conſummation of all that which was figured by the Leuiticall Prieſthoode? In compariſon of the full declaration of the goſpell which is called *The power of God vnto ſaluation vnto all them which beleeue, bee hee Iewe or Grecian*, Rom. 1. 16. It is then the Chriſtian Church, that is to ſay, the Church conſidered ſince the comming of Chriſt, which can trulie ſay that ſhee hath beene brought in vnto this goodlie banquet of the bridegroome, as himſelfe declareth it, *Matth.* 22. and *Luke* the 14 16. which place may ſerue in ſteed of a commentarie for the clearer opening of this place. But wee muſt ſtill vnderſtand that this banquet is but a prepara-

tiue vnto that which wee looke for, and which is prepared for vs in heauen, of which mention is made *Matth.* 7. 22. and 25.1. At which banquet we are not yet sate, but by hope, *Eph.* 2.6.

3 Now then this banquet whereof mention is heer made is kept in earth. And know you where? *wherſoeuer*, saith the Lord, *there shal be two or three gathered togither in my name, there am I in the midst of them*, Mat. 18.20. Without seeking therefore of the place any farder, I say that it is here, it is here I say in this place that this banquet is kept, heere is this holy table set, heere the Bridegroome entertaineth his spouse, in the presence of all his Angels, as also in all other places and assemblies of the whole world, where his truth is purely preached, and his name, as it ought to be, called vpon.

4 And with what messes of meat are we here serued? I dare tel you boldly, with him himselfe, *who is the true bread of life which descended from heauen, and that true flesh, and that true blood whēce we must draw euerlasting life*, Ioh. 6.50. a meat which is not eatē with bodily teeth, but with the mouth of faith: a meat not swallowed downe so to be corrupted, but receiued to make vs incorruptible: a meate prouided once for al, and sacrificed on the crosse and not by the handes or ministerie of men, though we be dispensers of the holy mysteries and stewards as it were in this banquet: a meate serued not in dishes of gold or siluer, but in vessels spiritually appointed to this effect, namely first in the preaching of the word of god, which for this cause is often called by the name it selfe of spirituall food, not that it is so to speak properly, but because the tru food Iesus christ is therin compriſed and contained: secondly in the administration of the 2. sacraments, namely of Baptisme called for the same cause as aboue *the washing of new birth*, and of the holy Supper, in which by the same forme of speech, the name of the bodie of Iesus Christ is *sacramentally giuen vnto the bread, and the name of blood vnto the wine.*

5 To vnderstand therefore the better the excellencie of the Euangelicall banquet, aboue the Leuitical, I meane of the

banquet

banquet vnder the gospell aboue the banquet vnder the lawe (whereunto this place is first of all referred) we may say that albeit the fathers, as they had one and the same faith with vs, so consequently *they did eate of the same meate, and drunke of the same drink with vs, to wit of Iesus Christ*, without whom there is no life eternall, 1. *Cor.* 10. 3. Yet notwithstanding considering the manner of banqueting, wee may say that in the Leuiticall banquet the spouse sate not so neare her bridegroome: but in the Euangelical banquet the Bridegroome looketh nearer on his spouse, and the spouse on her Bridegroome, insinuating themselues one in the other spiritually, that is to say, in a more power-full efficacie, by the most mighty working of the holie spirit and vnto a spiritual end, *Gal.* 2. 2. The spouse being more nearer *bone of his bone & flesh of his flesh*, a secret truly most great and wonderful, *Ephes.* 5. 30. but most true, as the effect doth afterward declare it in all them who are fedde therewith.

6 But let vs note that the spouse addeth, that being placed so neare the Bridegroome in this banquet, *her spike-narde gaue his smell.* The hearb which we cal *spike-nard* was had in singular recommendation in former time among the people of the east in the matter of their perfumes and ointmentes which specially they vsed in their banquets, as is expressly to be seen in the history of the gospell, *Luk.* 7. 37. *Ioh.* 12. 3. Where truly and visibly the church in the person of the Apostles and of Marie banqueted with her Bridegroome and perfumed or annointed him in such sort, that it might some way seeme that Salomon spake in this place thereof by way of Prophesie.

7 But this being more subtil thē sure, we must vnderstand this after an other sort to make our profit thereby. Let vs therfore learn hence, that it is not ynough to be called to this banquet, but we must enter in and sit down, otherwise this inuiting serueth not but to our condemnation: as alas at this day more thē euer, we see mē so bewitched with the cares & vanities of this world, that there are very few which wil think on this bāquet, though they be bidden and inuited euery day. As neither shal it be for them, but it shal fare with them as it is spoken, *Mat.*

22. 7.

22.7,8. Again it sufficeth not to enter in and sit downe, but our perfume also must giue his smel.

8 Yea but will some man saie, wee should rather eate and drink to be satisfied; & heere is no mention of meate or drink. Let vs therefore note that in this banquet there is no speech of refreshing and filling the bellie which requireth meate and drinke, but the question is here of spirituall life: and therefore mention is of the odor and smel of the *spike-nard of the spouse, of Mirrhe and clusters of Copher*, namely because there is no sensible or materiall thing more fit or proper to signifie vnto vs a spiritual thing, then the smel of sweet thinges, which is receiued into the brain after so suttle a maner as nothing more. And this exposition is neither farre fet or lesse certaine: for this is the verie stile of the Scripture as we will anon declare. But by this reckoning the spouse should seeme rather to haue giuen the Bridegrome somewhat then to haue receiued ought of him, obiecting her smel of *spike-nard*. The answere is that it is cleane contrarie: for the spouse hauing declared at the beginning that shee desired to be kissed and not vaunting of kissing of him, and demanding to be drawn of him to come vnto him, with her companions, and to enioy the odour of his perfumes, sheweth sufficientlie that she confesseth she bringeth nothing to her Bridegroome which smelleth sweete vnto him, but that which shee hath receiued of him to present him withall. And yet it is not to be said, that in the auncient sacrifices wee spake of before, there was neither bread, nor wine, nor flesh offered, or that men did not really and corporally eate or drinke, as yet at this day wee are really washed and sprinkled with water in Baptisme, in the supper we do truly eate bread and drink wine which are there made sacramentes, that is dedicated and Consecrated vnto an holie and sacred vse. But we must vnderstand that in the ancient sacrifices, that which appeased Gods wrath *was not the flesh and the blood of goats and buls which men brent*. Heb. 10.4. but hee which was sacramentallie represented by the beast which was sacrificed, I meane Iesus Christ, who shoulde in his time deliuer vp himselfe for vs in oblation and sacri-

fice

fice vnto God his father, in an odour of a sweete smel, and that which the faithfull sacrificer receiued vnto saluation was not that which he ate with the teeth of his mouth, wherewith the bodie was nouriſhed, *but the remiſſion of his ſinnes by the bloode of him who blotteth them out*, Rom. 3. 24. and 1. Pet. 1. 19. as the lord also looked not properlie vnto the beast which was sacrificed, or vnto other spiritual oblations, *but to the right intent & affection of the heart of the sacrificer*, as it is said, *Psal.* 50. 8. and 14. and 51. and. 19. which is the *Spike-nard* whereof the spouse heere speaketh. Likewise in the sacramentes of the christian Church the corporall and visible water is not that which washeth our consciences: but doth indeede signifie and represent vnto our outward senses that which washeth awaie our sinnes, & which sanctifieth vs beeing apprehended and receiued by faith, I meane *the spiritual and inuisible sprinkling of the blood of Iesus Christ*, 1. Pet. 1. 2. and 3. 21. So likewise in the Supper of the lord, that which we see, touch, eate, and drink, is not that which feedeth and nouriſheth vs vnto eternal life, but that verily which is sacramentallie represented vnto our spirit and vnto our faith by the bread and wine, namelie the bodie which was deliuered for vs, and the blood which was shed for vs: briefly Iesus christ whole and entire, true God and true man, from whom beeing spiritually applied vnto our soule by the vertue of the holie Ghost, by means of our faith, we draw remiſſion of our sinnes, encreaſe of our sanctification; and finally the iuyce of eternall life; both for our soule and also for our bodie. And therefore when in the old Testament the appeasing of the wrath of God is attributed vnto the sacrifices, as also in the writinges of the Apostles, these woords of washing, and of communicating of the bodie and of the bloode of the Lord, and of putting on of Iesus Christ are attributed and giuen vnto the visible and corporal signes, this is not to yeeld vnto the signes that which is incommunicably proper & belonging vnto the thing signified (for we know that water washeth not the soule, & that the soule neither eateth nor drinketh) but this is to shew the difference betweene these things considered in the common vsage

of this life, and the selfsame things considered as sacraments, that is to saie, as visible signes of that which the Lord there giueth vs, and which hee worketh inuisibly in our soule: if the fault be not in our selues, that is to say, if in steede of receiuing by faith we reiect them not by our incredulity.

9 What is then the *spike-nard* whereof the spouse speaketh in this place, and the smel whereof is most liking and acceptable vnto the Bridegroome? It is first *an humble and contrite hart*, Psal. 51.17. It is faith and an holy assurance in the grace and mercie of God by Iesus Christ alone, *without which it is impossible to please God*, Heb. 11.6. *It is true charity which we vse towardes our neighbors*, Phil. 4.18. *It is the sacrifice of giuing of thanks*, Col. 3.16. Gen. 8.21. In a woorde, it is truly the whole life of a christian, in which we seeke according vnto the measure of the spirite *to please him in all things*, Col. 1.10. *consecrating vnto him both our bodies and mindes in all our actions*, Rom. 12.1. *and as a sweete smelling sauour vnto the Lord, euerie one following his vocation*, 2. Cor. 2.15. Loe this is, this is the odour and perfume which we must bring vnto this banquet, which is also signified *by the marriage garment*, Mat. 22.11. *on paine of beeing cast, handes and feete bound, into vtward darknesse, where there shall be weeping and gnashing of teeth.*

10 These things being well considered, what may I say or hope for of thē who appeare at this holy banquet at the sound of the bell, and in the meane time come and depart, alas not with this *spike-nard*, but cōtrariwise with al maner of stinkingnesse and infection, who are the cause that in steede that the world should be drawen to glorifie God, *seeing the fruits of his spirit in them*, as they bee described by the Apostle, *Gal.* 5.22. men become stincking before God and man, beeing the cause *that his holy name which is called vpon of vs is blasphemed among the vnbeleeuing*, Rom. 2.24. I pray you who woulde not be put out of all patience, that hauing called any one vnto his table, the person so inuited should present himselfe before him with some vile sluttish filthines in a dish, or in his hands? And what other thing do they before God, who in steede of a contrite & humble heart crying with Dauid, *Create in me a new hart*, Psal. 51.10.

51.10. and with the poore *Publicane*, Luk.18.10. *God be appeased towardes me poore sinner*, bring him an heart full of adulterie, fornication, pride, an heart committing Idolatrie with the goods of this world, empoisoning the beholders with wanton lookes, and all manner of wicked examples, full of enmitie, debate, wrath, anger, despite, quarelling, diuision and partiality, of enuy, drunkennesse, and gluttony, and other infamous and shameful filthines, which is yet too too rife in the middest of them, for whom god prepareth this banquet? Now therefore in the name of God, wee say vnto you, we cry vnto you, wee pray you, wee exhort you, bee yee reconciled vnto God, amend your liues, mortifie your members vpon the earth, thinke not to deceiue God, bring forth fruites worthy of repentance, *for the axe is alreadie laid vnto the roote of the tree, and euerie dry & rotten tree shalbe hewed downe & cast into the fire.*

11 But let vs take heed of Satan, my brethren, aswel on the right hand as on the left, *being armed on the one side & on th'other*, 2. Cor. 6.7. for the breach is made on both sides: and if it bee not ramperd vp, we cannot but be surprised and destroied. Being assaulted on the left hand, by our naturall lusts and concupiscences, that if we giue grounde, the fire can no sooner take the powder of the Canon, but al wil down without resistance. For as the water goeth naturally downward without any driuing, so fareth it with vs, by reason of our corruption, in such sort that the most regenerat can hardly resist the least assaults. This thing requireth no proofe. For those who are best disposed doe know by euery daies experience, that they neede a wrench and pully to drawe them to think well, much more to doe well. Thus you see the mighty assault of Satan which wee must withstand, by which hee laboureth to induce vs not to care for being garnished and prouided of the spikenard, as if wee had the mercie of God in our sleeue, and as if euerlasting life were prepared for mockers and hart hardned miscreants who say, *Let vs sin that mercy may abound*, Rom. 6.1. vnder pretence of the great mercie and fauor which God hath shewed vnto whom it pleased him.

12 The other assault is no lesse easie vnto our aduersarie ayding himselfe with our owne disposition, by which we are naturally giuen to an opinion and ouer-weening of ourselues, especially when it is made against them who haue receiued some speciall graces of God, either within or without his church. So we see the best wittes to come to nothing, or to become the most hurtfull of all others, as al histories alwel sacred as profane, contain most heauy examples therof, & we yet see it come to passe in our time. But aboue al the rest, from whēce is proceeded this most false, most wicked, and most diuelish doctrine of merites and satisfactions, but from this cursed opinion, that our nature, such as it is at this day, is somthing worth before god? Hence it is the Pelagians are come, setting on foot againe the sect of the Pharisies, called of Saint Paul, not without great cause, enemies of the Crosse of Iesus Christ, nothing being more contrarie vnto the grace of God, then the opinion of beeing able to doe any thing which by the valewe thereof meriteth and deserueth any thing at Gods handes, A thing so absurd, as nothing more. For besides that our conscience argueth and reproueth the holiest and best, that is to say, the least wickedst workes we doe of negligence, ignorance and great defect, witnes that great and holy personage Saint Paul, who crieth with a lowde and shrill voice saying, *Alas the good which I would doe, I doe not: but that euill which I would not doe, that doe I*, what madnesse is it to thinke (were wee as holy as the Angels themselues) that any thing can part from vs which of his own valewe can merite that God loue vs, and doe somewhat for vs? Nowe then this opinon of the heretickes called Pelagians, denying original corruption in man since the fal of Adam beeing most egerly condemned, Satan hath not left for al that or quitted his assault, but is onlie turned a toe-side, giuing vs to vnderstand that indeede our naturall light is darkened, and our wil enclined to falshood and wickednesse, and that therefore our soule hath need of grace, first to aide our weakenes, & correct our defect, & consequently which may make a supply to our good workes, that they be not too neerely examined & sifted

sisted, the Lorde contenting himselfe, and taking in paiment of recompence and satisfaction, that which we present him of our indeuours, according as his grace hath preuented and accompanied vs. Behold a goodly faire cloke of cosinage. For if this be true, what shall become of Iesus Christ, he shall giue vs onely the meane to become sauiours of our selues, if not in whole, yet in part, his bloodshed mingled with our woorkes shal make them auailable vnto saluation, being himselfe alone no more sufficient, then our workes by thēselues without him. And which woorse is, this point being once woon and gained by Satan; then began he to shewe his hornes openly. For thereupon men began to forge meritorious works at their pleasure; then they began to yeeld so much to the merits of them whom they pleased to thrust and crowd into paradise, and afterward into their Letany, that yet to this day the shoppe is ful fraught with it for any man that hath a peny and wil buy any merites. Finally to leaue nothing to Iesus christ but a phantasme & shadow of merit & satisfaction, purgatory was deuised & set vp to warrant & quit the dead frō their sins, by certain merits & deserts of the liuing. And what cā be more stinking & infectious thē this? And yet behold the incēse & meritorious odor of very smokē wherewith so many at this day do feed & please thēselues. Hereūto let vs oppose this pure, natiue, & sincere truth. *Not vnto vs ô Lord, not vnto vs, but vnto thy name be the honour and glory*, Psal. 115.1. *Enter not into an account with thy seruants, for before thee no man liuing shal be found righteous*, Psal. 143.2. *If Abraham were iustified by his works, he hath wherof to boast, but not before God*, Rom. 4.2. What haue we then to boast of? Let the onelie crosse therefore of Iesus Christ be the whole and entire satisfaction for our sinnes, his onely sufferances our merites, his only death and victory our life.

13 In the mean time our *spike-nard*, I mean the vertue of the spirit of God, working in vs freely, as it is freely giuen & continued vnto vs, shal giue his sweete and fragrant smell indeed. For they and no others are the children of God *which are regenerat and borne a new by the spirit of God*. Rom. 8.14. & *we are freed*

from sinne by the sonne as well as iustified, Ioh. 8. 36. But there is a great difference betweene these two questions. How and by whom we are made the children of God, and whereby a man knoweth whether we are the children of God or no. The first of these two questions enquireth after the cause, & the second speaketh of the effectes. The onely meere grace and fauour of God therefore hath elected vs, called vs to saluation, and is the cause of our saluation, from the beginning vnto the ending. For, that faith created in vs by grace, apprehendeth and taketh holde of Iesus Christ, and of life in him, it is because it hath pleased God so to ordaine and appoint the causes, by the which he executeth his eternal counsel touching our election and saluation. But hereby a man knoweth the faithfull and by consequent the elect to bee glorified, that beeing by the free grace of God chaunged into newnes of life, they depart from iniquity to follow after righteousnes, according as it pleaseth God to woork in them sooner or latter and in diuerse measure. The faithful therefore are those who are known by their good workes, and God crowneth them both in this world and in the other. But how? Of his meere gratuity and sole mercy, and not that there is in them any value which meriteth, or that they are accepted for satisfaction (seeing the onely oblation of Iesus Christ once made is more then sufficient in this behalfe) or for that they are correspondent and aunswering vnto the righteousnesse required by the Law, and which onelie meriteth and deserueth, according vnto the tenour of the couenant, life euerlasting; agreeable to this resolution, *Doe all these thinges and thou shalt liue, and cursed is he which accomplisheth not all these things.* In summe therefore it is in Iesus Christ alone who hath perfectly accomplished and fulfilled al righteousnesse, that the promises of the Law are auaileable vnto vs. Farther albeit we bee neither stones nor blockes in wel doing, notwithstanding seeing that to will wel or to doe wel are not any way of our owne nature, but created in vs by grace onelie, the good workes we doe are rather his then ours, and therefore to speake properlie indeed, he crowneth his works in vs his vnprofitable seruants

rather

rather then ours, as if they proceeded from vs. In a woord that he accepteth of and crowneth the best woorkes of the holyest as right lie good, and smelleth vnto the odor of our spike-nard as sauoring him and smelling wel, proceedeth not of any sufficient quality of them which they haue in themselues, but of this, that of his meere mercie hee considereth them not rigorously, such as they are in themselues, but regardeth and esteemeth them in him in whom it hath pleased him to elect vs, & in whom it pleaseth him so to looke on vs as to like both of vs, and whatsoeuer is presented him by vs. For examining in rigor of the Law the greatest godlinesse and charitie which can bee found in anie of his Saintes, it shall bee found that in all of this there is so much soile and filth intermingled with that which is cleane and neate, and so much bad among the good, such as it is, that not onely it is without al value to be able to moue the Lord to crown vs with his glorie, but contrariewise being nothing else but a polluting and defiling of his graces, deserueth nothing but condemnation if he iudge of it according vnto the merit thereof.

14 And this is the cause why the spouse resteth not on her own *spike-nard*, but on her Bridegrome whom she compareth vnto two sweete plantes or young trees (for these names are not very wel known vnto vs) bearing a gum of most excellent sweete odour, namely to the Myrrhe, and vnto that which is called Copher, bearing a certaine fruite or a flowre in forme of a cluster, whereof was great aboundance in the vineplattes of Engaddi, a place renowned in sacred historie by reason of his plenty and fertility. Let vs therefore note in this place first the manner of speech, which sheweth that the spouse and her spike-nard are two distinct thinges. But the Bridegroome is himselfe this Myrrhe and this Copher. For touching the graces which we haue and concerning the fruites of them, which are good works, all these are qualities not borne in vs nor with vs, but are come on vs of the liberality of him, who createth and formeth in vs both to wil and to doe: so that to speak properly, it is not we that smel sweet, but the giftes and graces of God

God wherewith he hath endued vs, cause vs to smel sweet. But it is the Bridegroome which hath al of himselfe, in as much as he is God, and giueth al vnto himselfe, in asmuch as he is man. In a word it is hee that is all perfection: and that hath it in him without meane or measure: but to impart and communicate it howe and to whom it pleaseth him, as the fragrant flowre keepeth not his sweete smel to it selfe, but poureth it forth and causeth it to be sauored and smelt of them which approch and come neare it. And this is the cause why it is saide elsewhere not onely that this Bridegroome hath life in him: but *that he is the life it selfe and the resurrection*, and *that hee hath life in himselfe, yea* saith he *the spirit taketh of mine*, Ioh. 16. 14. as elsewhere hee saith, *that he hath power to lay downe his soul, and to take it to himselfe againe*, Ioh. 10. 18.

15 And this is the reason also why he is not compared simplie to one graine but to *an handfull or bundell of Myrrhe*, nor to one graine alone of *Copher*, but to *a cluster of Copher*, because that indeede hee giueth of his spirit by measure, but hee hath al in himselfe without measure. But alas it is not vpon the woorld that he hath powred this odour. For neither doth this smel wel vnto it, nether doth it smel wel vnto the Bridegrome. Who is then quickned with this *odour of life?* 2. Cor. 2. 16. It is she who hath *this bundel of Myrrhe and cluster of Copher in her bosome*, namely they who according vnto the example of the blessed *virgine Marie* lay vp and keepe the *wordes of eternall life*, Ioh. 6. 68. *in their heart*, Luk. 2. 15. *Who heare this woorde of the Lorde and keepe it*, Luk. 11. 28. and *meditate therein daie and night*, Psal. 1. 2. *in whose hearts this word dwelleth plentifully*, Col. 3. 16. and by consequent *Iesus Christ together with his father*, Ioh. 14. 23. as also *the holy Ghost*, Gal. 4. 6. to the end *that our bodies also be his Temple*, 1. Cor. 6. 19. Let vs therefore learne to discerne the painted shew of the world from the true beuty and bounty, and let vs pray our good God it maie please him to change vs throughly, driuing out of our vnderstanding al filthinesse of falsehoode and ignorance and al infection of our affections, in lieu whereof hauing perfumed vs within and without with the

odour

odour and sweete smell of his integrity and obedience, it will please him to reforme vs also in all pureneſſe and holineſſe, to bee vnto him a sweete smelling sauour by his holy grace and singular mercie. And because that hitherto wee haue abused these his graces, notwithstanding his so great patience, wee wil demaund and craue mercy at his hands as followeth.

Almighty God &c.

THE FIFTEENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the first Chapter of the Canticle of Canticles, the 15.16. and 17. verses.

15 My Loue, beholde, thou art faire, beholde thou art faire, thy eies are like Pigions eies.

16 My welbeeloued, beeholde, thou art goodlie and pleasant, our bedde is of greene leaues.

17 The beames of our houses are of Cedars, and the galeries of Cypers.

1 *By the discourse at this banquet betweene the Bridegroome and the spouse we maie vnderstand and gather the vnspeakeable ioie and pleasure which the faithfull soule receiueth, hearing that which Iesus Christ testifieth vnto it.*

2 *The exceeding beuty of the church, and wherein it consisteth.*

3 *What is meant by the eies of a Pigeon.*

4 *What conueniencie and what inequality there is between the dilection & loue of this Bridegroome towardes his spouse, & that of this spouse towards her Bridegroome.*

5 *This spouse findeth her selfe no otherwise beutifull then by the beames of her Bridegroomes beuty, contrarie vnto her, who pleaseth her selfe in her selfe.*

6 *This spouse neither seeketh after, nor findeth anie repose and rest but in the bed of her Bridegroome.*

7 *What this bedde is which is alwaies greene, and what the pillers thereof are, which are of perpetual cõtinuance, opposed vnto those which are of rotten wood.*

WE haue hitherto as it were accõpanied the Bridegrome & the ſpouſe vnto the feaſt & banquet of the fianſailes, now their holy diſcourſing & talking together, full of vnſpeakeable comfort and conſolation is here ſet downe and declared. For who is he that can comprehend either the loue which the bridegrome by inward effects teſtifieth vnto his ſpouſe, yea to euery faithful & beleeuing ſoul, or the ioy & contentment, which the ſpouſe thereby receiueth, conſidering aright and eſteeming the price and valewe of that ſhee receiueth, & the excellency of him who voutchſafeth her ſo great honor. Now ſeing the conſideration of ſo great a benefit conſtraineth ſuch as are moſt ignorant to wiſh and deſire it, and ſuch as are moſt wicked to condemn themſelues for deſpiſing and contemning of it, we muſt bee ſo much the more diligent and attentiue in heedful marking of theſe diſcourſes of theirs, that ſo we may haue our part therein.

2 The Bridegroome therefore hauing called this ſpouſe, *his loue, or welbeloued*, teſtifieth vnto her twiſe together, *that ſhee is faire, that ſhee is faire*. Let vs therefore firſt conſider the excellency of him who ſpeaketh in this place. It is the euerlaſting ſon of God who is not deceiued, to take that for faire which is foule, being abuſed with the forme and faſhion of this world, 1. *Cor.* 7. 31. and who ſpeaketh fainedly or diſſemblingly, *Mat.* 22. 16. Therfore we cannot any way doubt but that the church is truely and indeed faire (ſeeing he affirmeth the ſame twiſe) and therefore liking & pleaſing vnto God: which we gather, becauſe that not only himſelfe being bewty and bountie it ſelfe, loueth alſo that which hath any trace and marke thereof, as it is ſaide in the ſtorie of the creation of the worlde, and *Prouerb.* 8. 30. but alſo becauſe hee expreſly giueth vnto this ſpouſe the name of *loue, or welbeloued*. But how can this be? For, *he is light, and we are darckeneſſe*, 2. Cor. 6. 14. let vs take heede of this tentation. *Wee are indeed darckeneſſe by nature, and therefore*

children

children of wrath, Ephes. 2. 3. but *yee were so*, saith the Apostle, *but now ye are washed*, 1. Cor. 6. 11. But let vs vnderstād this soundly and soberly, that wee please not or flatter our selues, as also that we despaire not. Seeing therefore the Bridegrome is the fairest among men, *perfumed aboue his companions*, Psal. 45. 7. *crowned with honor and glorie*, Heb. 9. *hauing a name aboue euerie name*, Phil. 2. 19. yea being *the welbeloued sonne in whom the father hath beene welpleased*, Matth. 3. 17. (for although in the time of Salomon, this was not accomplished in this Bridegroome according vnto the flesh, yet was it accounted to bee accomplished in respect of the vertue and efficacy of this mystery, *Heb.* 11. 1.) how should not this spouse be *faire* and more then *faire*, being spiritually vnited with him, so farre, as to become *flesh of his flesh, & bone of his bones*, Eph. 5. 30? This Bridegroome therefore beeing made vnto vs of the father, *our wisedome*, *our righteousnesse*, *our sanctification and redemption*, howe should not this Queene be *bewtifull and faire*, yea euery faithful soule? 1. *Cor.* 1. 30. But besides that wee are in him, and that he is the true and soueraigne bewtie of them who are by faith vnited with him: according vnto the request which hee made vnto God his father, *Ioh.* 17. 21. we haue this *spirituall new birth*, by which *wee are one spirite with him*, Eph. 4. 4. and not onely washed from our sinnes past, but also made *new creatures*, to bring foorth fruites of righteousnesse according vnto the measure of his grace. The spouse therefore is altogether *faire* in him, and by him is adorned and bewtified in herselfe from day to day. And therefore let vs aduise our selues to thinke throughly and in good earnest of his grace, making it auaileable and profitable vnto vs in detesting the filth and pollution of this worlde, to be altogether dedicated and consecrated vnto him, who calleth vs out of such filthy and foule darknesse, and guideth vs more and more into this most *cleare and admirable light*, 1. Pet. 2. 9. And if no man can like to be smutted and blatched in his face, let vs learne much more to detest the spots and blots of the soule. And if men do so greatly esteeme the fauor of kings and princes, let vs much more esteeme of the loue of this great

ſonne of God, who calleth vs his *welbeloued*, and who hath loued vs ſo farre as to beſtowe on vs the proper glory of his kingdome, *Math.* 25. 34. *Luk.* 22. 29. *Rom.* 8. 17.

3 It followeth which the Bridegroome ſaith, namely *That the eies of his ſpouſe are like Pigions eies*. It is not without exceeding great reaſon that the Bridegroome marking foorth vnto vs the beutie of his ſpouſe ſpeaketh ſpecially *of her eies*. For as the face and countenance of a man is the part whereby hee is beſt knowen and iudged of, in ſuch ſort that a faire face couereth al the imperfections of the reſt of the bodie, and contrariwiſe nothing ſeemeth faire if the face be foule and ill fauoured: ſo there is no part of the face more ſpartling and enticing then the *eie*; and eſpecially in matter of loue the *eies* are the ordinarie windowes by which this affection entereth vnto the bottome of the hart whether it be chaſt, (example whereof is that which hapned vnto Iacob touching Rachel) or whether it be vnchaſt, as it hapned vnto Dauid, 2. *Sam.* 11. 2. and as Ieſus Chriſt thereof ſpeaketh, *Mat.* 5. 28. but wee muſt vnderſtand al this ſoundly. We know that the *Pigion* among al other birds is gentle and feareful, which appeareth ſpecially in his eies: in ſuch ſort that to ſhewe vs the gentleneſſe and mildneſſe of our Lord Ieſus Chriſt *the holie Ghoſt deſcended on him in the forme of a Doue*, Mat. 3. 16. To ſhew therefore the correſpondencie & aunſwerableneſſe which is betweene this Bridegroome and his ſpouſe, as ſhee which is guided by the ſame ſpirite, *Rom.* 8. 14. hee ſendeth vs vnto *the ſimplicity of the Doue*, Matth. 10. 16. which is oppoſed vnto this doubling, diſſembling and corrupt nature of ours vntill the holy Ghoſt make vs *true Iſraelites*, Ioh. 1. 47. as alſo the deſcription of a true faithful man importeth, *Pſa.* 15. To this vertue alſo is manifeſtly oppoſed the pride which appeareth in the *eies* of them, who are hauty and high-minded, as it is ſaid by Dauid, *Pſal.* 101. 5. and 131. 1. yea directly oppoſed vnto chriſtian meekneſſe, which teacheth vs to containe our ſelues within the limites of our vocation, 1. *Cor.* 7. 20. *that we deſire to know no more then we ought to know*. Rom. 12. 3. to bee *lowly and meeke in heart* according vnto the example of

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the Bridegrome himselfe, *Mat* 11.29. compared not without cause vnto *a Lamb*, Esay.53.7. We know also that an vnclean heart is shewen & betraied by flyring and wanton *eies*, wherof mention is made, 1 *Ioh.*2.16. and 2. *Pet.*2.14 enuie also appeareth in a thwart looke, *Mat.* 20.15. vices vtterlie repugnant vnto purenes, modestie, meeknes, and loue, vertues required in all Christians, which thing is obserued in these kinde of birdes, by those who haue written of the nature of beasts. And therefore let euery one here accuse himselfe, considering how farre such are from hauing *Pigions eies*, who are giuen to craft and cosinage, to pride and contempt of God and men, adulterers, dissolute in behauiour, apparel and countenaunce, both men and weomen, enuious, quarelsome, deuouring one another in pleas & actions. And where is this filthines found? Euē in the midst of vs who call our selues the reformed Church. Alas on what title, if a man looke vpon the life of a great part among vs, which doubtles the Lord wil do and not respect our false and vaine shew and appearance?

4 But let vs consequently hearken vnto the aunswere of the spouse. *My welbeloued*, saith she. Behold, it seemeth here is a great familiarity vsed towardes so great a Lord of heauen and of earth. It is true. But the mouth must speak of the abundance of the heart. *I beleeued*, saith Dauid, *and therefore I haue spoken*, Psal.116.10. This loue therefore is mutual and reciprocal: and seeing that such speech cannot proceede but from faith, 1 *Cor.* 12.3. it cannot be but acceptable vnto God, who taketh pleasure to bee loued and honoured of his. But notwithstanding there is great difference betweene the loue of the Bridegrome towards his spouse, and that of the spouse towardes the Bridegroome. The one is of meere gratuity, hauing no other fountaine but the infinit goodnes and compassion of God, so farre to loue this poore and miserable creature, *Ioh.* 3. 16. & *Rom.* 5.8. The other is vpon an infinite obligation, not onely of the creature towards the creator, but which is more, of her which was so dearly raunsomed from sinne, death, and hell, towardes her most bountiful and liberall Sauiour. The one goeth before

& presentes it selfe first, the other followeth. The first proceeding from himselfe engendreth the other in vs of meer grace. For *our wel-doing reacheth not vnto god*, Psal. 16. 2. to whom nothing can be added, & from whom nothing can be taken. But al the good and profit which can proceede from the loue that a faithfull soule beareth vnto his Sauiour, returneth to it selfe, because it pleaseth God *to honour them who honour him*, Gen. 22. 26. 1. Sam. 2. 30. Psal. 91. 14. And who wil not cry out with the Prophet, saying: *What is man that thou vouchsafest to know him, & the sons of men that thou wilt haue care of them?* Psal. 8. 5. and. 144. 3. And againe, *What shal I render vnto the lord? Al his benefits surmount mine vnderstanding, I will take the cup of acknowledgement of saluations, and I wil praise his name*, Psal. 116. 12.

5 The spouse addeth, *Beholde thou art goodly and pleasant*. A most true speech. For what is there in respect of this great sauiour so goodly or so pleasant? Of whom the Prophet speaking (who notwithstanding saw him not but a farre off, *Heb.* 11. 13. and through the shadowes of the Law) *I shal* saith he, *be satisfied whē thy glory shal appear*, Psal. 17. 15. But besides this, we must note that she which speaketh heere, is shee onelie, who knowing what this beuty is, albeit her selfe were truly faire, & heard her beautie commended by her Bridegroome, staieth not her selfe notwithstanding thereon, but seemes she would saie, that as for her selfe, all her beauty is nothing vnto her, but that it is her Bridegroome who is indeede *goodly* and worthy to be looked on, as also hereon it is that she altogether resteth her selfe. The poor Paynims and not our wise Salomon onelie, *Prou.* 27. 2. could tel wel enough how to blame & dislike of them, who gaze on their owne feathers, & praise thēselues. And how may wee cal the assembly of them, the spouse of the Lord, that is to saie, the true Church, who alleadge their vertues and merites, though they had an hundred times more then they attribute vnto themselues? This saie they, thinking thus to excuse the matter, proceedeth not only from our selues, but from grace also, with the which if we were not preuented and accompanied, wee coulde merit nothing at all. As much said the proud Pharisee,

Pharisee, *Luk.*8.11. as if that grace were therefore giuen vs to saue our selues by the value of works mingled with the merit of Iesus Christ. To let passe the other error of theirs altogether inexcuseable, that they recken their most manifest and notorious superstitions for merites also. On the contrarisde what is the language of the true church of the Lord? *Not vnto vs ô lord, not vnto vs, but vnto thy name giue the glorie for thy truth and bounties sake*, Psal.115.1. *What am I*, said Dauid that great seruant of god, *& what is my fathers house, that thou bringest me so far*? 2.Sam. 7.18. And what saith the Apostle of Abraham the father of the beleeuing? *Truly*, saith he, *if Abraham were iustified by woorkes, he hath whereof to boast, but not before God*, Rom.4.2. And the children of God what aunswere doe they returne the Lord giuing them testimony of their good life in the later day? *lord, whē saw we thee hungry & thirsty &c*? Mat.25.37. Let vs therefore apply our selues vnto the studie of good workes, which are the beutie giuen vnto the Church of God, and know we that God wil begin them in vs, as it is he who doth them in vs, bestowing on vs freely both *the willing and the doing*, Phil.2.13. but by his onely grace, freely bestowed in him in whom alone he accepteth of vs, *Ephes.*1.6. and not for any value or merit of them. For not onlie we haue nothing but of free gift, 1. *Cor.*4.7. but also *when we haue done al, we shal be nothing but vnprofitable seruantes* to that master who hath nothing to doe neither with vs nor with our woorks; *Luk.*17.10. as also the Apostle speaking of those who are most righteous saith, that *euerlasting life is the gift of God by Iesus Christ*, Rom.7.23.

6 Finally the spouse saith: *Our bed is green, the beams of our houses are of Cedar, & our galleries of Cypers.* As touching the bed, this may be meāt not of a couch to sleep on, but of the maner they vsed of old in taking their repast, not sitting but halfe lying on cushins, as the proper signification of the word importeth which the spouse aboue vsed, *Vers.*12. This may bee also very well referred vnto that which is said of the *greenes*, namely, as if it were made of greene grasse. Notwithstanding there is nothing letteth why it may not be taken also for a couch or

bed

bed, whereon men repose & rest themselues. Nowe in what sort soeuer it bee taken, the spouse doth rightly say that this bed is greene, to shew how pleasant *that peace is which the world cannot giue*, Ioh.14.27 *neither yet take awaie*, Ioh.16.22. which repose is not found but in Iesus Christ alone, *Mat.*11.29. seeing *there is no condemnation in them which are in him*, Rom.8.1. And this is the reason wherefore this spouse, yea euerie of the faithfull is compared vnto *a goodly tree alwaies greene and bearing fruite*, Psal.1.3.& 92.15. And Saint Peter saith that *our crowne is incorruptible*. That which is added, of beames of Cedar, & galeries of Cpyers or other such wood, hauing respect vnto the buildings and pallaces of kings couered flat with battlements and galeries on the top, tendeth vnto the same end, namely, to shew vs by the similitude of these two sortes of odoriferous & not putrifiyng trees, that the ioyning and coupling of this Bridegrome with this spouse withdraweth vs from the stench and corruption of the woorld, making of our soules & bodies so many *Temples*, distinctly considered, *dedicated vnto God*, 2.Cor.6.16. and Ioh.14.23. as being ioined together they are called *liuing stones* for the building of this one and spirituall Temple, namely of the church truely Catholique & vniuersal, 1.*Pet.*2.5.

7 Neither must we forget that she maketh distinct mention first of the beames, and then of the galeries: naming the principal proppes and staies of this building, I meane the Prophets and Apostles, who yet to this day quicken & giue life vnto the Church of God, by their holy writings preached and expounded therein, *Eph.*2.20. Such therefore is this house of the Lord and the habitation of the true Church, & not this lakes built vpon mens traditions with mouldy and rotten wood which hath some faire shew at the first blush, but being tried in the day of the Lorde it is incontinently consumed like hay & stubble, 1. *Cor.* 3.13. before that consuming fire which is spoken of, *Psal.* 50.3. But to conclude, seeing the Cedar and the Cypers wood is such, as no continuance of time cā assault with rottennesse or corruption, what meane they to doe, who haue

haue taken vpon them to pul downe theſe beames & galeries? What is this but to think to ruinate and ouerthrow that which is built vpon *the moſt higheſt*, and *whoſe kingdome is without end*, as the Angell Gabriell witneſſeth vnto the bleſſed virgin Mary, *Luk.* 1.33. Now ſeeing it is in this houſe of Cedar, & of Cypers that he raigneth, namely in the true Sion which ſhall neuer be ſhaken or remooued, *the worde of the Lorde enduring for euer*, 1.Pet.1.25. God giue vs grace to be wel ſeated for euer in this holy houſe, and pray we, it may pleaſe him to bewtifie vs with his holy ſpirite more and more, that wee may bee vnto him a ſweet ſmel in our true Bridegrome, & finally may raign with him for euer: which thing wee will craue at his handes, with a true confeſſion & deteſtation of our faults, deſiring him pardon and forgiueneſſe as followeth. *Almightie God, &c.*

THE END OF THE SERMONS VPON THE FIRST CHAPTER.

The Sixteenth Sermon.

Our help be in the name of God &c.

It is written as followeth in the second Chapter of the Canticle of Canticles, verſ. 1. and 2.

1 I am the roſe of Saron, and the lilly of the valleis.

2 As the Lilly among the thornes, ſuch is my loue among the daughters.

1 The moſt happie eſtate and condition of the ſpouſe conſiſteth herein, that ſhe knoweth what the excellencie of her Bridegrome is, who mutuallie declareth vnto her, the good that hee will doe and hath done her.

2 In what ſort it is lawfull to be a witnes to ones ſelfe in his own praiſe, & that our ſaluation beginneth from that which God hath reuealed vs to know him by.

3 The firſt teſtimonie which God hath giuen vs of himſelfe by natural things.

4 The ſecond manifeſtatiõ of gods good wil towards men by the preaching of the goſpel promiſed and figured vnto the fathers, and finally reallie exhibited.

5 Wherefore the Bridegroome made choiſe of the ſimilitude of flowers.

6 The allegory of the whiteneſſe of the Lilly, and the couler of the roſe is moſt fitting and agreeable to repreſent vnto vs the qualities of this Bridegroome.

7 Wherefore the ſpouſe is compared vnto a Lillie aſwel as the Bridegroome.

8 The church here below is alwaies enuironed and intermingled with thornes.

9 That they deceiue themſelues and others who think to agree light and darknes togither. And how wee muſt behaue our ſelues among theſe thornes.

THE wiſe man hauing ſhewed vs by his owne experience in the book going before this, that there is nothing of this world in this woorld, whereon we ought to reſt our ſelues, therein to ſeek a contentmẽt & aſſured felicitie, but that wee muſt mount a degree higher namely vnto the creator of the world which is one onely God, hath propoſed vs the practiſe hereof in the chapter going before of this Canticle in her who is called the fianced or ſpouſe of the Bridegroom, I mean the church ſpiritually linked & knit with

our Lord Iesus Christ her head, in whom she seeketh and findeth whatsoeuer she can desire, though she yet in effect enioieth but a smal portion of those benefites and blessings which are obtained her by this bond, the ful consummatiō wherfore shee expecteth and looketh after with a marueilous ardent longing and affection. And hitherto is it that this also tendeth which we are now to expound, as also all the rest of this Canticle or Song, in which vnder the figure of a marriage feast and banquet, and of mutual kind entertainement of the Bridegroome and the spouse each towards other, vsing in their discoursinges diuerse singular similitudes, is represented vnto vs both the perfect excellency of this Bridegroome, as also the most happie estate and condition of this spouse, to forme and breed in vs a desire of preferring Iesus christ & his kingdō before al things, being throughly incorporated into this church, which is the company of the faithful figured out & represēted by this Queen. The Bridegroom therfore speaking here first of himselfe, compareth himselfe vnto two most goodly and most odoriferous and sweet smelling flowers aboue al other, which are the *Rose* & the *Lilly*, applying afterward vnto his spouse the same similitude of the *Rose*. Which the spouse hearing compareth him first vnto *A goodly apple-tree ful of most pleasaunt and exceeding sweete fruit.*

2 Now for the first we maie not thinke it straunge that the Bridegroome commendeth himselfe, contrary vnto the lesson which Salomon himselfe hath giuen and set downe, *Prou.* 72. 2. As indeede wee see how the Apostle beeing constrained to speake more magnificently of himselfe to establish his authority Apostolical, is fain to vse a preface in that behalfe, & complaineth that he is forced to do, as fooliſh men are wont to do, who preach their owne praises. But it is another thing in God then in men. For men are naturally ambitious and can hardlie praise & commend themselues, but they are straightway tickled with some opinion of themselues, attributing the whole or at least some part of the whole vnto themselues, as if it waxed in their owne garden, whereas they haue nothing but of free

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gift, 1. *Cor.* 4. 7. besides that they know not how to keepe therein either rule or measure. And this is the cause why such as are wise are so far from praising and commending of themselues, that they cannot heare themselues praised in their owne presence, but they must blush: and if it be so that they must needs speake of those graces which they haue receiued of God, they doe it alwaies in such sort that they euer attribute the whole vnto the giuer, as Saint Paul is wont to doe in most expresse termes, 1. *Cor.* 15. 10. keeping therein a good measure, 1. *Cor.* 4. 4. As likewise if they must commend another they faile not to adde, that the praise thereof pertaineth vnto God, a witnesse whereof may be the ordinarie beginning the same Apostle vseth in his Epistles, *Rom.* 1. 8. 1. *Cor.* 1. 4 *Eph.* 1. 3. *Phil.* 1. 3. *Col.* 1. 3. 1. *Thes.* 1. 2. and 2. *Thes.* 1. 3. But when the lord commendeth himselfe, besides that hee cannot saie so much of himselfe but that there is still a great deale more remaining, which maketh his testimony of himselfe most certaine & sure, *Ioh.* 8. 14. he cannot also doe it vpon ambition. For all honour and glorie is due to him alone, and nothing can bee added vnto or taken from him. Neither doth he this but to moue vs thereby and to draw vs out of the world.

3 But this he doth in two sorts opening his holy mouth to teach vs. First to make vs to vnderstand the language of his visible and sensible creatures, which ought to be vnderstoode of euerie one, & is notwithstanding vnknowē vnto the most part of men. For when he calleth himselfe Almighty and eternall Creator, most patient, and yet notwithstanding most iust and righteous, he doth as a master painter, who should paint certaine figures in a table, not to stay his scholers in the outwarde view and contemplation of that which the painting doth outwardly figure & represent, but to make them thereby to know things greater and inuisible by those visible representations & Images. For example, the picture whereof the world made afterwardes a detestable Idol, called *Saint Christopher*, was neuer the picture or pourtrait of any man of that name: but was first inuented to represent the condition and state of euery christi-

an called *Christophorus*, that is to say, bearing in effect the name of Iesus Christ, namely the burden of his Crosse, and passing as a mighty gyant through the gulfe of this woorlde, with the helt and proppe of *faith*, seruing him as it were for a staffe, beeing guided alwaies by the meanes of the light of the worde vnto the hauen. And thence it came to passe that becausse the Christians could neuer abide any Image or portraite to bee brought into the assembly and congregation of Christians, these Saint Christophers are yet remaining in the church porches: as also the figure of that, for which they haue made their Saint George. But the diuell found afterwardes the meane to bring into the Church both these pictures, and a million of swarmes of other Idoles, euen to put God and his trueth out of doores. To returne vnto my matter, the frame of this woorlde (as, besides that which the blinde Paynims themselues haue in this behalfe obserued, the whole Scripture teacheth vs, *Psal.* 19. and 145. and elsewhere almost throughout, & namely the Apostle, *Rom.* 1. and *Acts.* 17. in that excellent Sermon of his which he made at Athens) is a plain and excellent preaching, of the eternall wisedome, power, and bountie of God. But when god speaking either vnto his seruants, or by his seruants, declareth vs the same, hee is then as it were a verbal expositor of that which many (were it not for this) would neuer obserue in the contemplation of the heauens, or of the earth, or of other the creatures of God. And hereunto we must referre a great number of places of the holy Scripture, which are as it were a glosse and commentarie of that which the good and goodly creatures of God doe testifie vnto vs without speaking.

4 Secondly becausse this whole manifestation of Gods so great and magnificent maiesty, could not but astonish vs, nay condemne vs, & make vs altogether inexcuseable; *Rom.* 1. 20. Therefore hath God reuealed and manifested from heauen an other more notable & excellent mysterie, I meane the gospel, announcing and preaching vnto vs the free reconciliation of God with vs, together with al the vertue of the spirite of God,

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to enlighten and to chaunge our hearts: wherein God againe vseth the meanes of visible thinges, but yet after a maner and fashion somewhat diuerse and different from the former. For as concerning the first point which we haue touched, the lord maketh himselfe as it were the expounder of the book of nature. But in this second point hee vseth his creatures to a more excellent end, and such as passeth and goeth beyond the end of their creation, that is to wit, to aide and helpe vs to conceiue this high and supernaturall secret of our saluation and of the author thereof the sonne of god, and of that which dependeth thereon, in asmuch as he taketh and draweth from these corporal & visible things, similitudes, ayding & helping greatly for the conceiuing of thinges spiritual. This appeareth by infinit similitudes & parables or comparisons found in the holie Scriptures, and especially in the history of the gospel, which if we haue well rooted and planted in our memorie, there is nothing can present & offer it selfe vnto our eies which inducеth vs not to think on God to dedicate our whole life vnto him.

5 In this place therefore according vnto this customable manner of doing, the Bridegroome which is Iesus Christ, proposeth vnto our vnderstanding his beutie & excellencie, comparing himselfe vnto two flowers the *Rose* and the *Lilly*, yea to a *Rose* of the faireſt which were in all the countrie, being most likely that such were they *of the champion of Saron*, wherof mention is made, *Esai.* 33.9 & 1. *Chron.* 27.29. and *Act.* 9.35. as if we being in Fraunce should saie, a *Rose* of Prouince. Neither is it without cause that this comparison was chosen in this place by the holie Ghost. For if we consider well and narrowly of all sortes of flowers, we shal finde that among al the creatures we see here below with our eies, there is none more admirable, or which seemeth rather sent from heauen, then to come out of the earth, then a flower, how smal so euer hee be, whether wee regard the pure and subtil matter it is composed of, or whether wee consider the workemanship more then admirable which appeareth in them: or whether we respect the colours wherewith they are checked and diapred: or whether wee stand on

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the sweete sauour and smell which proceedeth from them, or finally whether wee looke vnto the fruites and seedes which spring from them according vnto their infinit diuerse kindes. So that there needeth but the least flower that is to conuict all the Atheists & mockers of the woorlde of the infinit power & wisedome of God. And therefore it is not without cause that the Lord *Luk.* 12.27. saith, that *al the glorie & glittering of Salomō is not comparable to one blewed Lillie of the field.* I rue it is that flowers are of little continuance, for the which cause the Scripture doth often times represent and compare our poore and fraile condition vnto a flower, which is soone faded and withered, as, *Esaie.* 40.7. and *Iob.* 14.2. and 1. *Pet.* 1.24. but wee must apply similitudes no farther then vnto the ende they are referred.

6 I saie therefore that this similitude taken from these two most faire and exceeding sweet flowers aboue al other, is maruailous fit and proper to represent this Bridegroome vnto vs, as it were in a glasse of the most faire and beutifulst. There is nothing more white and neate then the whitenesse of a *Lilly*, otherwise called the *Lilly* of the valleies, because it groweth especially in such places. And who is hee that commeth neere vnto the puritie and righteousnes of him in whom there was neuer found anie spot neither without, nor within, who is the holy of holies, the only righteousnes and innocency of whom was able to appease the wrath of God? Asmuch may bee saide of the *white Rose.* But if we list rather to compare this Bridegroome vnto the damask or scarlet *Rose*, hee shal be yet better represented vnto vs, not according vnto that diuine nature, inuisible and incomprehensible, distinctly considered and by it selfe; but in as much as he is the sonne manifested (that is to saie made visible & true man) in our bodily nature. For among al the coulours of the woorld, as the dy of the *scarlet Rose* is the most excellent that maie be found, so ther is none which doth more liuely and naturally represent the coulour of mans flesh quicke and temperately coloured. What is then this scarlet or damaske flesh color *Rose*? It is the great secret of our religion, namely

namely the true *some of God, manifested in flesh, iustified in Spirite, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glorie*, 1. Tim. 3. 16. this is that *elder brother*, Rom. 8. 29. *the faireſt of al mē* Pſal. 45. 3. *this is our ſoueraigne high prieſt, holy, without ſpot of ſinne, ſeparated from ſinners, exalted aboue the heauens*, Heb. 7. 26. *crowned with glorie and honour*, Heb. 2. 9. *who hath a name aboue al names*, Phil. 2. 9. But how is he aſcended vnto his degree? By the ſuffering of his death, euen the death of the croſſe, *Phil.* 2. 8. Beholde then a gaine *a Roſe* not onelie in part died, but all red with that blood by the which our ſinnes are waſhed. Such was hee when Pilate hauing ſcourged him brought him forth vnto the people & ſaid, *behold the man.* Such was hee when hee was al bathed with his owne bloode on the croſſe *beaten for our ſinnes, wounded for our iniquities, torne and diſfigured for our tranſgreſſions*, Eſaie. 53. 5. And what was then the beuty of this *Roſe*? Trulie obſcured, nay put out for a litle time and defaced, *Heb.* 2. 9. ſo farre as that this Bridegrome became to be *more vile then a worme of the earth*, Pſal. 22. 6. *But ſeeing obedience is alwaies more faire and pleaſant vnto God then ſacrifice*, 1. Sam. 15. 22. and there was neuer obedience like vnto that of the croſſe, *Phil.* 2. 8. it followeth that this *Roſe* was euen then before God in his perfecteſt gloſſe and beuty, albeit it was ſo died with bloode, not which ſtaineth and blotteth, but which doth awaie the ſtaines and blots of the woorlde. Which thing maie ſeeme to haue been figured and repreſented (clean contrarie to the meaning of Pilate and Herod) both by the purple robe wherewith Pilate clad him being altogither bloody, *Ioh.* 19. 5. which is correſpondent & anſwering to this *ſcarlet Roſe*: as by the white robe which Herod put vpon him to mock him withal, *Luk.* 23. 7. which is and may be referred vnto the ſimilitude of the *Lilly*. Naie which more is, at this daie, yea and before the act of this reall and indeede bloodie oblation, and in the act it ſelfe, and ſince vnto the end and conſummation of the woorld, yea vnto all eternity, if this *Roſe* had not appeared before God the father, and did not ſtill appeare, and ſhoulde hereafter, to be ſeene and ſmelt of him; there had neuer been,

nor should not now haue beene, or at anie time hereafter anie spouse of this Bridegroome, that is to saie, neither Church nor eternal and euerlasting happines and felicity. For in whom is it (that is to saie, in respect of whom is it) the father hath chosen his Church from euerlasting? In Iesus Christ who was to bee that which hee was made, and to doe that which hee hath done for his elect in his determinated and appointed time, *Ephes.* 2.4. and *Gal.* 4.4 in whom was he appeased from the beginning? In the Lamb, who in respect of the effect, was slaine since the wound & sore was made, *Apoc.* 5.12. to whom had the Lawe respect? To this Bridegroome who should accomplish it and hath accomplished and fulfilled it in his time, *Gal.* 3.23. and who is the bodie and substaunce of the figures and shadowes of the law ceremonial? *Col.* 2.17. In a word, although the act of this bloody sacrifice, and of this onely oblation once for al made, *Heb.* 10,14. be passed alreadie, and that Iesus christ liueth and raigneth as a victorious Lord ouer death, *Rom.* 6.9. hauing led his enemies captiue in triumph, *Ephes.* 6.8. yet notwithstanding before the father, vnto whom there is no difference of time past, present, or to come, the woundes of this Bridegroome, wherewith this *Rose* is bathed, do as I maie so saie, alwaies bleede fresh and shal bleede for euer, holding still & appeasing the wrath & anger of God the father. And what doe we euerie day, whether it be in hearing and receiuing this word and giuing him thankes, or whether it be specially in the celebration of the holy supper, but renew and refresh the memorie of his death and passion, not to offer him vp againe in sacrifice (for this were to denie his reall oblation once for all made, and for euer) but as it were to present him, beeing yet, as I may so saie, euery daie sacrificed, and as it were stil bloody, in asmuch as we set his death & passiō between god & vs, as the only foundatiō both of our faith as alsō of our hope. And therfore let vs know that without wee present vnto the father this *Rose* throughout red, & this *Lilly* altogether white & pure, neither we nor our prayers can be acceptable vnto him: of the which flowers, if the coulor, which is a witnesse of the obedi-

ence and satisfaction and innocencie of this Bridegroome, be pleasing and acceptable vnto god, the odour of them figured by the perfumes of the Law, as we haue in our sermons going before at large declared, is much more sweete & pleasant vnto him. And this is it which we haue to consider in this Bridegrome to be thereby stirred vp and moued to ioyne our selues euery day nearer and nearer with him.

7 Let vs heare now what he saith of his spouse, to the ende to make vs the more desirous to enioy her companie. *Like as the Lilly, saith he, among the thornes, so is my loue among the daughters.* We haue alreadie spoken of this most excellent name and indeede precious of *Loue* or *Welbe-loued*, vnder which is comprised al maner of blessing, and the fountaine and spring from whence it floweth, which is the meerelie free loue of God towards them, who are by nature his enemies, *Ioh. 3. 16.* and *Rom. 6. 10.* and therefore without farther standing hereon, wee will onelie consider the causes wherefore the spouse is heere compared vnto a *Lilly*, and wherefore these words *among the thorns* are added. The faithful, (the assemblie and company of whom in one mystical bodie of Iesus Christ is called the Church) are compared sometimes to *goodly trees bearing fruit at al times*, Psal. 1. sometimes vnto *palm trees & Cedars of Libanus*, Psal. 92. 13. sometimes vnto a *fruitful vine*, Psal. 80. 9. in this place she is coparced by her Bridegrome vnto *a Lilly*, as himself was also called a *lilly* in the verse going next before, to shewe vs the agreeablenesse and conuenience betweene these two. Beholde therefore two *Lilly plantes*, both of them most faire and most sweete. But the first is a *Lilly* of himselfe and in himselfe, yea so perfect a one, as hath no fault or blemish in it. But this second beeing of it selfe a dead plant and infected, is made a *Lillie*, by drawing of the nature and iuyce of the true *Lillie* whereunto it is incorporated: cleane contrary vnto that which falleth out in graffes of mens planting, in which the graffe remaining still in his owne nature, the wild stock on which he was grafted, is altered and chaunged. Such are the faithful called *goodly fruitful trees*, but it is by vertue of the water, which is alwaies at the foote of

their roote, *Psal.* 1.3. who are called *Palmes and Cedars*, but it is becauſe they are planted in the houſe of the Lord, *Psal.* 9.13. who are a *fruitful vine*, but transported and brought out of Aegypt, and planted and husbanded by the hand of God, *Psal.* 80 9. *whoſe field and husbandrie it is called*, 1. Cor. 3.9. Neither maie wee maruaile that the name of *Lilly* is giuen and communicated vnto the Church, ſeeing ſhee is ſometimes called by the name of Chriſt her husband, 1. *Cor.* 12.12. inaſmuch as ſhee is made one with him. And indeed why ſhould ſhe not be called *a Lilly*, aſwel as her husband, ſeeing ſhee is holy and righteous with the proper holineſſe & righteouſneſſe of him? 1. *Cor.* 1.30. and conſequently of a moſt ſweete ſauour in him? 2. *Cor.* 2.15. Such then is the true Church, through the onelie grace of god, in him who (beeing made true man in al and through al, ſinne onelie excepted) maketh her conformable vnto himſelfe, & by conſequent euerie of the faithful, chaunging the fleſh into ſpirite, that they maie bee al made one ſpirit in him, 1. *Cor.* 6.17. this is I ſaie this true *Lilly*, and therefore it followeth that wee muſt hold her for a falſe and baſtard plant, which ſauoreth not but of her wild and ſtinking nature: or happilie thinketh to muske and perfume her ſelfe with that which ſhe falſly calleth her merites, or the merites of Saintes, *Phil.* 3.9. much leſſe are they this Church who by their wicked and deteſtable life, are abominable before God and men, 1. *Cor.* 6.10. vnto whom the Goſpel is turned into the ſauour of death, 2. *Cor.* 2.16.

8 But that which is after ſaide, namelie that *this Lilly is among thorns*, giueth vs to vnderſtand, what the condition of the Church here below is, to wit a lamp ſhining amidſt the darkenes of this world, *Phil.* 2.15. or as a ſheepe among the wolues, *Mat.* 10.16. in a woord, as a floriſhing plant in the deſertes full of millions of croked bryars and thornes: beeing notwithſtanding of a moſt ſweet ſmel, amongſt al ſtinking and venemous plantes. Neither are theſe thorns onelie round about this faire *Lilly*, but thruſt themſelues into her, and ſeeke to choke the *Lilly* and her flowers. Naie which more is theſe thornes ſhal not be rooted vp vntill the latter daie, as is declared by the pa-

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rable of the tares, *Matt.* 13.24. yea besides this, euerie one carrieth in his hart the remnant of these thornes, as incredulitie, which seeketh to chooke faith, distrust fighting against hope, in a woord, the flesh resisting the spirit: in which combate we feele many great and greeuous pricks, *Matt.* 13.22. *Gal.* 5.17. *Rom.* 8.23. Such therefore is the condition of the Church and of euerie member thereof, as continuall experience witnesseth, whereof it was necessarie we should bee put in minde and warned, to the end wee should not thinke that we can bee the *Lilly* which is liking and smelleth sweete vnto the men of this world: but contrariwise, that we should make our account betimes, that the more we be changed into true *Lillies* by the grace of God, the more wee shal displease the hogs and dogs of this woorlde, to whom nothing is sweete but that which is filthie and vncleane, the enmity of God and the world being perpetual.

9 Hereon ought amongst all others those sages and politique wise especially to thinke, who imagine they can finde a meanes to agree light and darknes together. No, no, a man cannot faithfully serue two contrarie masters. If thou wilt bee this sweete *Lilly*, thou must be assaulted with thornes, and neuer agreed and become one with them, except thou wilt bee burned togither with them. But what? The mistes cannot hinder the sunne from rising to make a distinction betweene day and night. Darknes cannot let the moone and the starres to continue such as they are, although sometimes the vapours be so thicke & so grosse, that they who are below are depriued of the sight of their clearnes and brightnes, euen so must we bee children of the light in the middest of the darknes of this woorld, as the land of Gosen enioyed the light of the daie, when the greatest part of Aegypt was couered with thick and palpable darknes, *Exod.* 10.13. Wee must bee children of the light to force the most wicked to acknowledge in vs the father of light, *Mat.* 5.16. and to conuict the froward and wicked woorld, *Phil.* 2.15. Let the world therefore continue & remaine as long as it will a cursed ground, for which Christ praieth not, *Ioh.* 17.9. ful of

bryers and thornes, whereof wee must take good heede that we be not pricked. But contrariwise though we are in the midst of it, let vs not stand to communicate with his vnfruitful works 1. *Cor.* 5. 9. and *Ephes.* 5. 11. but let vs bee and continue *fruitfull trees, strong Palmes, fragrant Cedars*, smelling sweete and pleasing the Lord, encreasing and florishing from daie to daie vnto the glorie of God. Let vs praie our good God and father of his great grace and mercie to perfect in vs his holie work hee hath begunne, to the end wee maie seeke for and finde in him our whole repose and contentment, without beeing deceiued and seduced by the vaine shew and appearance of this world, but that rather following the example of Moses the faithfull seruant of God, the reproch it selfe of Christ be more precious vnto vs, then al the riches and treasures of Aegypt, *Heb.* 11. 24. that in the middest of this stinking and contagious world wee maie bring foorth fruites of a good and sweete smel vnto him who hath transplanted vs out of the world in his holy house. And because that hitherto contrarie vnto our dutie wee haue beene and yet are, negligent, forgetfull and vnthankfull in this behalfe, let vs craue at his hands mercy and forgiuenesse as followeth.

Almighty God &c.

THE SEVENTEENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the second Chapter of the Canticle of Canticles, the 3 and 4. verses.

3 As is the Apple tree among the trees of the forrest, so is my Welbe-loued among the young men. I haue earnestly desired his shade, I sate downe, and his fruite was sweete vnto my mouth.

4 He brought me into the place of the banquet, and his banner ouer me was Dilection or Loue.

1 *Wherefore the Bridegroome is likewise compared vnto a tree which beareth fruite.*

2 *What the forrest of this woorlde is since the Sin of man, and what difference there is betweene this tree and others.*

3 *Whence the appetite we haue of eating of the fruite of this tree, opposed to that tree whose fruit our first father was forbidden to eate, proceedeth.*

4 *It is not inough to looke on this tree and to account him faire: but we must also sit vnder the shadow of him.*

5 *We must also eate of the fruit thereof, and this fruite is verie sweete.*

6 *The Bridegroome leadeth his spouse farther hauing eaten and rellished this fruit into the hall where the banquet is, that all of vs together be there fullie fed and satisfied; which thing is at this date especiallie represented vnto vs in the banquet of the holie Supper.*

7 *Where this banquetting hall is, and how we ought to behaue our selues therein being brought into it.*

8 *A comparison of this banquetting hall, with the haunts of the false Church.*

9 *A large & ample description of the banner or Dilection, vnder which the spouse resteth and reposeth.*

10 *An exhortation to come vnto this banquet.*

WE haue vnderstood in the two vers. going before what testimony the Bridegrome, who knoweth himselfe and his spouse best, hath giuen of that perfection which is in himself, & of that which it pleaseth him to like and accept of in his spouse. Followeth now what the spouse testifieth shee hath found & receiued of the excellencie of her Bridegroome, whom shee compareth vnto *an apple tree* full of most pleasant fruit and growing in the midst of *a forest of wilde trees* and such as are vtterlie different in nature from this *apple-tree:* wherein are shewed vs great and high mysteries. For first of al it is true that in respect of the spirituall nourishment and life, the simple sauor and smell of a *Rose* or some other flower doth best represent it vnto vs, and after a more spirituall manner then grosse and materiall meate, as a Peare or other like fruit: but

but to assure vs of that which we ought to seek after for the sustenance of the true life, the infirmitie of our faith requireth that we should bee taught according vnto our rudenesse and weakenesse. And this is the cause why, for that men liue not by the odour and smell of flowers, but must eate and drink to be sustained: the holy ghost compareth and likeneth in this place this Bridegrome, whom he had before compared vnto *a Rose and a Lilly*, vnto *an apple-tree and other like fruitful tree*. For the woorde which Salomon heere vseth, as also that of the latins which signifieth *an apple*, comprehendeth in generall euerie fruitful tree mē eate of, be it of apple, or nut. So we see that vnder the auncient couenant the Lord represented this Bridegroome and the life which we receiue of him, by the sacrifices and oblations of creatures more corporal then this: and vnder the new couenant hee would haue water and bread and wine to be vnto vs sacramentall signes of that which himselfe doth in vs vnto the end and consummation of the world.

2 The Bridegroome therefore is compared by the spouse vnto *a fruitful tree*, but planted in *the middest of a forrest*, and amongst other trees which are nothing like vnto him. Wherein we see what a correspondence there is betweene the Church, which is as *a Rose among the thornes*, and her Bridegrome being *a fruitful tree planted among other wild trees*. Before the sinne and transgression of man it was not so, when there was nothing neither among the fruites of the earth, nor otherwise in al this whole worlde, which agreed not with God the Creator, and which was not answering vnto the desire of man, whom God appointed to be ruler and gouerner of al these inferiour creatures. But the sinne of man hauing brought foorth thornes and bryars, *Gen.* 3. 18. it is no maruaile if this change and alteration be found: but this is rather to bee woondred at, that it pleaseth the Lord of his infinite goodnes to grub vp in some part of the world these brambles and bryars, and to plant himselfe there as *a fruitful tree*, to the end that some number, whome it hath pleased him to elect before the foundation of the world, might feede and be sustained vnder his shadow. Wee read in the prophecie

pheeie of Daniel, *Dan.*4.20. how that great monarck Nebuchadnetzer is cõpared vnto a goodly great tree vnder which the greateſt part of the woorld had a couert. But this implieth nothing but a temporall power, and ſuch as continueth but a ſmall time. And therefore all ſuch trees are ſubiect to bee cut downe, yea rooted vp and conſumed in their time, as it is written in that prophecie. But heere mention is made of an *apple-tree* which repreſenteth him whoſe kingdome is euerlaſting, as the father who planted it promiſed it ſhould bee: whereas contrariwiſe *al wild plantes* ſhal one daie be rooted vp and caſt into euerlaſting fier. This is then the imp which is ſprouted out of the ſtocke of Iſaie, vnder whom all the nations of the earth ſhould be gathered there to reſt themſelues, *Eſai.*11.1.10. and this goodlie tree of life figured by that in the garden of paradiſe, *Gen.*2.9. *Apoc.*2.7. of whom whoſoeuer eateth he can neuer die. But let vs note well that which the ſpouſe addeth. For whereunto would this tree ſerue vs if wee applied him not to his right vſe? *Happie is that womb which bare thee*, ſaid that womã of whom it is ſpoken, *Luk.*11.27. *and happie are the paps which gaue thee ſuck.* But the Lord aunſwered that they *were more happy who hear the word of the lord & keep it.* Which is no other then this which the ſpouſe here ſaith, namely, *that ſhe ſate downe vnder the ſhadow of this Apple-tree*, & hath eaten of the fruit which ſhee found moſt ſweete and pleaſaunt vnto her taſt. But let vs ſet downe and examine al the wordes which ſhee heere veſeth.

3 *I haue*, ſaith ſhe, *earneſtly deſired to be vnder thy ſhadow.* Wee muſt therefore firſt of al haue this hungrie appetite, which we ſaie in common ſpeech, is a good ſawce for all kinde of meate. But alas haue we it of our ſelues? No. Experience ſheweth vs we haue it not. For the world is ſo farre from ſeeking after this foode, that contrariwiſe, albeit the Bridegroom hath ſo long a time cryed by his Prophet, *Come, come yee which are thirſty, come yee to the waters, and yee that haue no ſiluer, come take and eate, come I ſaie take wine and milk without ſiluer and without mony. Wherefore laie you out your ſubſtaunce for foode which is naught worth, and why*

emploie you the trauel for a thing which satisfieth you not? Hearken diligently vnto me, and eate that which is good, and let your soule be merry with this fatnes. Encline your eare & come vnto me, & harken vnto me that your soul maie liue, & that I may make an euerlasting couenãt with you, & may ratifie my free & sure promises made vnto Dauid, Esa. 55. 1. & cryed yet again in persõ & that with a loud & shril voice standing in the tẽple, saying: *If anie man thirst, let him come vnto me and drink. He that beleeueth in me, as saith the Scripture, out of his belly shall flow riuers of water of life*, Ioh. 7. 37. 38. And in another place, *Come, come yee vnto me all that trauel & are heauie laden, and I will refresh you*, Mat. 11. 28. although I saie the Bridegroome cryeth out in this sort, yet is there scarse one man to be found among a thousand, who hath notwithstanding eares to hear, feete to goe after, handes to reach after and to receiue this heauenly food and norishment. Nay which is more, some being inuited and called to the banquet refuse to come, others spit out againe the food they there did eat, which they should haue kept within thẽ & digested, a thing verily most lamentable & pitiful to cõsider. Knowing therfore that we are so clean out of tast of this meate, that wee haue no appetite at all of our owne nature to anie thing saue that which is hurtful and deadlie, let vs be carefull and diligent to praie vnto our good God, to forme in vs a contrarie desire, to knowe and consider of the beuty & goodnes of this fruite. We read how Eue our first mother, poysoned with the venom of that old serpent, had an appetite to the eating of that fruite which she was forbidden, because she saw it fair to see, and good to eat. In that she thought it to be faire and goodlie to see, therein she deceiueth her selfe nothing at all, but had not her vnderstanding beene vtterlie corrupted she would neuer haue thought that that could bee good to eate, the eating whereof shee was forbidden by the mouth of her Creator himselfe. In such sort doth Satan deale with vs euerie daie, by the meanes of our concupiscences sette on fire and entised by the outward shewe and appearance of thinges, to bring vs vnto sinne and transgression: and yet wee doe much worse and are more deceiued a great deale then euer

euer Eue was. For the tree which she tooke to be faire, was indeed faire and pleasant to behold, though it was not good to be eaten of. But as for vs, besides that wee abuse the beuty and goodnesse of the creatures of God as she did, we are so blinde, that that which is most foule seemeth vnto vs most faire, and that most sweete which is indeede most bitter, vntill such time as it pleaseth God of his mercie to chaunge our senses, and to enable them throughly to discerne betweene that which is good & that which is euil, *Heb.* 5. 14. In a word this tree whereof the spouse here speaketh, is that of which if we eate not, we can haue no life in vs, contrarie to that tree, of which our first Parentes were forbidden vnder paine of death to eate.

4 And seeing the deadly taste of that forbidden tree hath caused vs to lose all lust and appetite of eating and liking the fruit of the second, which is the only remedie we haue against death, we are continually to pray vnto God, that it will please him to make vs to know the beuty and goodnesse of this fruit, to haue a through appetite thereunto, to desire first *to sit vs vnder the shadowe of it:* which thing we are diligently to consider of. For among other commodities which trees haue, in places of heat & of parching, their fresh & wholsome shade is not the least. And what heat or burning is greater then that of this world, seeing we beare besides within our selues, as it were the suburbs of hel, where that fire is which is neuer quēched? True it is that according vnto the example of the *rich man* of whom mention is made, *Luk.* 15. the men of this world insteed of perceiuing this wretched and miserable estate, find therein a certain cool refreshing, & cannot abide thē who would bring thē thence vnto this true refreshing shade, but in the end they feele it to their great & remediles sorrow; whē they are fallen, as we say, out of a could feuer into an hot ague, from whence they can neuer get out again. This *shade* therfore is the true repose & rest of a mans conscience, which is no where els to be found but vnder this *tree*, which we ought aboue all things to couet after, as himselfe also signifieth by that lesson which he teacheth vs, *Mat.* 11. 29. Let vs adde hereunto that which the

ſpouſe ſaith, namely, *that ſhe is ſitten vnder this ſhade*. For to what purpoſe were it to enter into a place of refreſhing, & afterward to go out of it? And this is it which ſerueth as it were for an inditemēt againſt ſo many flying & giddy minds & ſpirits, who happily begin wel, but end moſt il: ſome of thē wauering now on one ſide, & ſometimes on an other, without reſoluing themſelues any way, as Elias reproched them of his time, 1. *King*. 18. 24. others whirling about like ſanes and wethercockes with euerie winde, *Epheſ*. 4. 14. *Iam*. 1. 6. others turning themſelues the cleane contrary way, as an infinite number of lewd and wicked Apoſtataes and reuolters doe at this day, for whom it would haue beene better they had neuer bin borne. To all this ſort of dealing is oppoſed that which the Spouſe ſaith in this place, *that ſhee is ſitten vnder the ſhade of this tree*. Which ſerueth not onely to the reproofe and condemnation of thoſe whom we haue already ſpoken of, but alſo of a ſort of curious companions who come neare the tree, onely to gaze on it and to looke on them who ſitte vnder it; as alſo of thoſe, who albeit they depart not from vnder the ſhade of this tree, but pretend to ſtay vnder it, notwithſtanding are alwaies gadding ſo after this and that, that they feele not the one halfe of this comfortable refreſhing of this ſhade. Which thing is repreſented vnto vs in the perſon of Martha, preferring the deſire ſhe had of prouiding of corruptible foode for her gueſt, the true & incorruptible life, ſo far as to take it il that her ſiſter Mary al that time ſate ſtil at Ieſus feet hearkening vnto his word. But what did the Lord anſwere her? *Martha, Martha, thou art carefull and encombreſt thy ſelfe after many things, but one thing is neceſſary, Mary hath choſen the better part, which ſhall neuer be taken from her*. And would to God all of vs had well & throughly learned this leſſon. Which if we had, we ſhould ſee no longer others walking vp and downe and telling of newes, others ſitting at their tables a making of good cheere, others in their ſhoppes marchandiſing and traffiking, others out of towne to get in their debts, or rather their reuenewes, while the Lorde inuiteth vs to be at his feete and vnder *the coole ſhade* of that incomparable

comparable sweete refreshing of his. Wee haue a long time warned euery one hereof, and we cry out for it in vaine, but *wisedome cannot be iustified but by her children.*

5 The spouse therefore witnesseth vnto vs the contrary, *that shee is sitten vnder the shade*, and which is more, shee addeth that she was not idle neither. For she emploied her time *to feed herselfe with the fruite of this tree*, whose excellent sweetnes she highly commendeth. The house of god, which is the enclosure of this tree, and the harbour and dwelling place of the church, is not the enclosure of some precious and stately building, whereinto a man entreth to see the goodly woorkemanship of vaultes or of pillers, the glittering of gold, and of siluer, and of precious stones, nor a place into which a man goeth to hear the Quire or the Organes which fill the eares: but it is a place where the pure word of God is sincerely preached in the hearing and sight of euery man, with exhortations, consolations, warnings and necessary reprehensions vnto saluation, not to returne thence but being fed with the true and solide food of inestimable sweetenesse to the soules of them who tast and sauour it indeede. For this is indeede the foode which caused Saint Peter and his companions to stay with Iesus Christ their master, when others departed from him, at what time the same Saint Peter said vnto his master, *Lord, to whom shall we goe? Thou hast the words of eternall life*, Ioh. 6. 68. as it is elsewhere said, *that the doctrine of the eternall and euerliuing is the restority of the soule, that the testimony of the euerliuing is true, giuing wisedome vnto the ignorant, the commaundements of the euerliuing are right, reioycing the soule, & the doctrine of the euerliuing pure, enlightening the eies, more to be desired then gold, yea then the finest gold, & more sweete then any hony, yea the hony combe.* Psal. 19. 8. &c.

6 Nowe the spouse to shewe vs that this Bridegroome of hers nourisheth her not by halfes, but prouideth her of drinke aswell as of meate, addeth *that the Bridegroome hath led her from vnder this tree, into a place appointed for the drinking of his wine*, if we had not rather vnderstand by these words which Salomon here vseth *the banquetting hall*: wherein we are first to note that

she saith not, *that she went*, but *that the Bridegrome led her thither*: to the end wee alwaies remember, that as grace beginneth in vs our saluation, creating in vs to will, so must the same grace guide and direct forwarde the same will which it gaue vs. For without this instrcede of making forward one pace, we shal fal flat to the ground. But as it is he which leadeth vs, so wee must folowe him: and so by consequent it is not ynough to haue eaten of this fruite in our owne home, but wee must goe in vnto *the banquet*. We must I saie ioyne our selues vnto our brethren, & make a good confession of our faith altogither euen before men also: as for this ende, namely for this *common banquet*, the seuenth daie hath beene from the beginning of the world separated from the other, and the three solemne feastes established vnder the Lawe. Such also were at the beginning of the Christian Church those common feastes of the Christians, whereof mention is made in the Actes of the Apostles, and 1. *Cor.* 11.20. and *Iude* 12. ioined with the celebration of the holie Supper. Where are then the false Nicodemites of our daies? Where are they who for fear of men keepe themselues close, bearing themselues in hand that they need not to come in vnto *the banquet*? No, no, the Lord wil haue indeede euery man to meditate and praie by himself too *sitting vnder the shade of this tree*, but hee will haue also euerie one to enter in into this *banquetting hall*, and there to feast togither, for which cause also christian assemblies haue a speciall promise, *Matth.* 18.20. and 24.18. as there is a special warning also giuen vs that wee take heede howe wee despise such assemblies, *Heb.* 10.15. for which cause wee see many horrible iudgementes fallen vpon manie. Let vs also learne that grace is added vnto grace vnto him, vnto whom it is giuen to vse it well, as is shewed in the parable of the talentes, *Matth.* 25. which is heere declared vs by that which the spouse saith, namely, that being before as it were in the fielde, *sate vnder this tree*, and eating of the fruite thereof with a good stomacke, she was afterwarde led in farther into *the hall of this great feast*, where shee was yet more aboundantly fedde, and that in such sort as that she confesseth

that

that shee fell into a sound, not beeing able to receiue and conceiue of such exceeding intertainement. Let vs note in the third place which I haue touched in one word, namelie, that Iesus Christ prouideth vs not onely of meat, but also of drinke too, that is to say, that in him alone wee must wholly and entirely seeke after and find our whole sustenance and spiritual norishment. Which he would also shew vs visiblie & sensibly in the bread of the holie Supper, which is a certaine & sure testimonie of the partaking of the bodie which was giuen for vs: and in the wine which is the sacrament of the precious blood shed for vs, not to be set before our visible eie (seeing it cannot now be seene but by the eies of faith) but to bee trulie communicated after a spirituall fashion vnto a spirituall and eternal life. The like is to bee vnderstood of the ordinarie preaching and administration of the word, in which also Iesus Christ presenteth himselfe wholy vnto vs, to be receiued as it were by the hand of faith.

7 And therefore let vs remēber, my brethren, that this place, this place I say, wherein wee are, as also all other assemblies of the faithful, were there but two or three gathered together, are this *wine-seller or banquetting hal* of that great King of whom mentiō is made, *Luk.* 14. 17. And who is he who being admitted into the house of some great Lord, to sit with him at his table, would willingly & wittingly bring thither with him any filthinesse or villany? Therefore alwaies and as oft as we heare the trumpet of the Lord to sound, calling vs into his house, I meane so oft as wee heare the bell ringing vnto a sermon, we ought not to go, but to runne, nay to fly thither: & yet not so at randon, but that we first prepare our selues, through a true cōtrition, and consideration both of the death of him who inuiteth vs vnto this banquet, preuenting vs by his great mercy, as also of the excellēcy of that treasure which he wil there distribute vnto vs, that we bring thither a mind apt and ready to be taught, an heart full of appetite of this heauenly foode: in a woorde, a most ardent desire of receiuing, eating, liking and digesting so precious a meate, to shew afterwards the fruits &

effectes

effectes thereof, within and without our house, at home and abroade, farre and neare, by all our actions aswel of the body as also of the minde. But what? It is no marueile though we haue no tast and feeling of such a liberality of our God, seeing the most part contemne it, others eate of this food but for a fashion, and very few there be who digest it, to bee susteined by it, a miserable and lamentable case, and for which we shal pay one day sweetely, if wee thinke not betimes better vpon it.

8 But I pray you wherein do those pestilent harbours of Idoles, which they cal the bookes of the ignorant, resemble *the hall of this banquet*? Where insteede of administring this precious liquor, mens eares are filled with howlings, and their harts impoisoned with errors, where vnder shadowe of deuotion & bearing men in hand that they are fedde by an attourney, they deuour widdowes houses, yea Kings Crownes and sceptersː where in lieu of the true Iesus Christ, they feede the woorlde with a Iesus Christ of past, & for a full measure of all manner of sacrilege, they haue vtterly rakt away one of the two sacramentes of the holy supper. But if these be to be condemned, as sure they are, what shall become of thē who come vnto this *banquet*, otherwise well prouided and administred, to their iudgement and condemnation?

9 Moreouer wee may not lightly passe ouer that which the spouse addeth, namely that *the banner or standarde, or ensigne* of her bridegroome which is vpon her, that is to say, vnder which she marcheth, is called *dilection or good-will*. For as in an armie, the ensigne is it, which distinguisheth euery band and company vnder which euerie souldiar is to march, so the loue and good-wil which Iesus Christ beareth vs is that, which assembleth vs together to compose this bodie which is called the Church: which linketh and keepeth vs one to an other, which helpeth and aideth vs in all the assaults and combates which wee are to sustaine. For what induced and perswaded this great God to make the worlde for man? Nothing but his good pleasure to make a creature, in which he would declare by

by effect his singular loue and affection, that is to saie, becausse he would make one creature whom he would indeed entirely loue, so far as to make it gouernour & ruler of al the creatures elsse below, as if he had reserued for himself the place aboue, to commit vnto him that below, *Psal.* 115.16. And now certainlie this is exceeding much, nay so great, as no man is able to comprehend the infinitnes of such bountie towardes the creature which was not yet in beeing: but what is this in comparison of that which is shewed in the woork of the redemption of this vnthankful and traiterous creature? And that before the foundation of the world he prouided for this; that man being thus iustlie condemned vnto death, should not onelie not perish, but be exalted by meanes of his exceeding loue into a degree aboue the Angels themselues? *Epheſ.* 1.2. In such sort, as that a man maie and ought to saie, not praising the euill, but praising him who draweth light out of darknesse: *O happie fal which hath brought vs higher: o most happie darknesse without which this truly great light, had neuer appeared vnto vs.* For mã had he not falled, had continued a creature fashioned for his excellent qualities, to be as it were a visible pourtrait of the inuisible creator: but the fall of his which made him like vnto the brute beasts, serued for an occasion vnto the creator, not to be ashamed of him, but to ioyn & vnite mã so neer vnto himselfe, that hee and the eternall Sonne of God are but one person, *Man-God*, and *God-man*. And what moued God to doe this admirable worke? Certainly nothing but his infinit goodnes & loue, as the Prophet writeth, *Psal.* 8.5. and 144.3. And who can say the contrarie? This counsaile of his beeing once determined, what induced this great God to execute and perfourme it by so rare, so straunge, so admirable a meanes, that the Angels themselues (according as it was figured in those two Cherubins hauing their face turned ouer the couering of the Arke of the couenant) doe yet desire to comprehend it more & more, *Exod.* 25.10. and 1. *Pet.* 1.12. Certainelie this cannot haue proceeded but from the same fountaine of his vnspeakable dilection and loue, through which hee had accepted of vs in his

ſon, *Epheſ.*1.6.& *Ioh.*3.16. And what moued this Bridegrome, the eternall of God, *to chuſe vnto himſelfe this polluted mayden to make her his ſpouſe? To beare with her for ſo manie her adulteries?* Ier.3.1. What more? To make himſelfe *ſubiect vnto the curſe of the father*, Gal.3.13. *to giue his life for her*, Epheſ.5.25. *to carry her ſinnes euen vpon the tree of his croſſe*, 1.Pet.2.24. Phi.2.8. Certainlie *this loue and good will of his*, the depth whereof no man is able to ſound, or meaſure the height, bredth, or length thereof, *Eph.* 3.18 And what is the ground and foundation of our faith, but this aſſurance, *that we are loued with an vnuariable and vnchaungeable Dilection?* Rom.8.38. And how could wee hope in him, and how cal vpon him without the teſtimonie of the holie Ghoſt, which teacheth vs and ſealeth it vs in our hearts that he loueth vs? *Rom.*8.15. *Ga.*4.6. 1. *Cor.*2.12. *Iam.*1.6. This is it therefore in a word which the ſpouſe would ſaie in this place, that nothing elſe inuiteth her to retire her ſelfe vnto God, and to haue her refuge vnto him, nothing aſſureth and aſcertaineth her, nothing elſe diſtinguiſheth and maketh her different from the world, but *the loue* which her Bridegrome beareth her, whereunto as vnto her enſigne ſhe keepeth her ſelfe, to bee couered therwith and as it it were wrapped in it. Neither may we think it ſtraunge that the name of *Dilection or Loue* is giuen vnto this *ſtandard*, ſeeing that yet more ſignificantlie the name of *Loue or Dilection* is attributed vnto God himſelfe, becauſe that he is the fountaine thereof from whence it floweth vpon vs, beeing his nature to loue man, yea, ſuch as he hath choſen, whom hee iuſtifieth and ſanctifieth, and wil finally glorifie. And this *Loue* engendreth, back againe another loue in vs, being giuen vs to loue him, who hath loued vs ſo much as is to be ſeene by this whole Canticle. And this is the cauſe why the ſpouſe addeth *that ſhee ſoundeth with mutual Dilection which ſhee beareth vnto her welbeloued.* The expoſition whereof we wil defer vnto another time.

10 Let vs now take all heedefull care to make our profit of this ſo excellent and precious a doctrine, ſuffering God to lead vs into this great and goodlie hall of the banquet, whereunto

wee

we are inuited euerie daie, let vs forget whatsoeuer is without, to keepe vs vnto this precious *banquet*, let vs forget, I saie, the loue of this world and of our selues, as if there were therin any commodity or happines, whereas all this is nothing else but *vanitie of vanities*: let vs cheare our selues in this *feast* with this *true wine*, quickning our spirites and eating of this sweete fruit of eternal life: and let our whole our heart bee on high, where he looketh for vs and reacheth out his armes there to receiue vs, and to make vs his coheirs & companions with him of the kingdome of heauen, with him, I saie, who hath loued vs so much and shal loue vs vnto the end. And becausе that contrarie vnto our duety in this behalfe, wee haue beene, and yet are so slothfull and so giuen vnto the worlde, and vnto our selues, naie so rebellious towards him and vnthankful, wee wil craue mercie at his handes as followeth. *Almighty God &c.*

THE EIGHTEENTH SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the second Chapter of the Canticle of Canticles, the 5. 6 and 7. verses.

5 Cause my spirites to come vnto me with those flagons: make mee a bed with those Apples: for I faint (or sound) with loue.

6 Let his left hand be vnder my head, and let his right hand embrace me.

7 Daughters of Ierusalem, I charge you by the Roes and by the Hindes, that ye stir not vp, nor waken my loue, vntil she please.

1 *The most perfect are not capable of the sweetenes of the meates of this banquet, but we maie not haue lesse appetite for all this.*

2 *A complaint against the contempt of this sweete and wholesome nourishment.*

3 *The differeree betweene that wine*

which is drawne but of the true vessels, and that which is sower, mustie, poysoned, as well olde as newe, and from what tree the true apples, which fetch our spirites againe vnto vs, are gathered.

4 *The vertue and force which maketh our eating and drinking in this feast profitable vnto vs consisteth and resteth in God alone, and the great abuse committed both in this poyns as also in doctrine, and the sacramentes.*

5 *Wherefore the spouse is not contensted to be held vp with one of her Bridegroomes handes onely.*

6 *We must by particular meditation digest the spirituall nourishment wee receiue in this banquet.*

7 *Satan and his complices busie themselues in nothing more, then to hinder this digestion, but the Bridegroome holdeth them and brideleth them so far as pleaseth him.*

8 *It is especially needeful that God represse those who trouble the repose and quiet of his spouse within.*

9 *God wanteth no executioners of his iust iudgements, especiall against the perturbers and troublers of his spouses repose and peace.*

10 *After meditation we must awake, and proceed to the practise of a christian life: and touching great abuse committed in this behalfe.*

11 *A conclusion touching the summe of that which is contained in this and in the sermon before.*

WE haue left the spouse in the banquetting hall in the most wished estate she could desire, & now to hear her speak, it seemeth the cleane contrarie, seeing she speaketh as if shee were quite out of heart, hauing lost al strength, & being brought as a man would saie vnto an vtter extremity. We must therefore note that our infirmity and weakneſſe is such and so great, that cannot in truth suffer either ioie or sorrow, if the one, or the other surpasse our capacitie. In such sort that as a man may die by hauing his heart ouerstraitned and locked vp with anguish and sorrowe: so maie the like also happen vnto him, if his hart bee ouermuch opened and enlarged with a suddain and ouer great ioy. The like we see to come to passe in many places of the holy and sacred history, that holy personages become for a time no better then deade men, if the Lord appeare vnto them in anie vnaccustomable maiesty As the Apostle witnesseth & saith, that when it pleased God *to make him to see things that cannot be told, he knew not whether it were himselfe*

himselfe, his spirit remaining within the body, or were otherwise rauished out of himselfe, 1. Cor. 12. 2. Act. 22. 17. And that the like hapned also vnto the prophets beeing filled with the spirit of God, appeareth by that we reade, 1. *Sam.* 19. 24. The spouse therfore in this place, being present at this banquet, saith that *the apprehension & conceit of so great a fauour, & as well the sweetnes of the fruite of this Apple-tree, as also the fauour of that drink shee drank in this baquet, maketh her to sound*, as beeing at the first not capable thereof. Not that therefore shee had lost all appetite (for contrariwise *she calleth for that wine and for those Apples*) but as if shee desired that she might haue them in such sort, as that thereby she might bee brought vnto herselfe againe, whereas shee was not able to beare them in ouer great abouncaunce. *Cause therefore*, saith she, *my spirit to come againe vnto me, by giuing me of that wine, and making mee as it were a bed of those Apples: by the odour whereof my spirites may be recreated* as men are wont to doe vnto them who beginne to faint at heart, to whom they giue not anie great quantity to eate or drinke, but a droppe or two of wine, or some other sweet thing to smell vnto, to cause their spirites to come vnto them.

2 And what shall I say touching this point, but that it seemeth in a manner, that there is no longer any Church in the world? For euen in our time, in which it hath pleased God not onely to set vp *the hall of this banquet*, but also to leade vs in thither & to offer vs this very same meat, & this very same drink, after the most requisite sort of prouision that possibly may bee made: where are those, who instead of apprehending so exceeding a bountie as to be therewith rauished, voutsafe so much as to sit downe at table? Or being sitten downe, to eate and relish and to digest this meate with an eager stomacke & hungrie appetite? Nay rather on the contrary side, doe we not as did the children of Israell, who fell some to loathing the Manna, which they could not at the first sufficiently praise & commend? The Lorde therefore of his mercy sharpen our appetite, & correct our taste, & make vs this true spouse, of whom it is here spoken.

3 Let vs note farther that it is not ſpoken here of all wine, but *of the wine of thoſe veſſels* ſaith the ſpouſe. For there is a mingled wine, ſuch as the Phariſies gaue the people to drink. There is alſo a vineger-wine, a dead and turned-wine, yea a poiſoned wine, as is that with which the great whore of Rome hath poiſoned the kings & nations, *Apoc.* 17.2. to make them to raue and to rage, as Ieremy alſo ſpeaketh of that other Babylon, *Ier.* 51. 17. And therefore wee muſt take diligent heed we be not herein deceiued, the world being ouer ful, and now more then euer, of ſuch brewers and minglers of this *wine*, that is to ſay, of this word of God which ought to be ſincerely and purely adminiſtred, as the Apoſtle warneth vs, propoſing himſelfe for an example, 2. *Cor.* 2. 17. warning elſewhere al the faithfull, *to proue all things and approue the good*: 1. Theſſ. 5. 21. We muſt therefore followe the example of them of Beroea, who, as it is written, *Act.* 17. 11. before they would drinke the *wine* which was preſented them by the hande of the Apoſtle himſelfe, a faithful ſeruant of God, would firſt ſee and know whether it agreed with *the wine of the old veſſels or barrels, namely that which* the Prophets gaged and drewe: which when they had found, then they receiued it and drank thereof: as it is alſo ſaid by the Lord, *Mat.* 13. 52. that *euerie ſcribe and doctor which is wel taught in the kingdome of heauen, is like vnto an houſe-holder which bringeth forth of his treaſure things new and old.* And here we muſt againe take diligent heed of ſatans and his miniſters ſubtilty, who would beare vs in hand that al *old wine* is good, and muſt be receiued: which is moſt falſe. For there is aſwell *olde wine* mingled and poiſoned, as *new wine*, which we muſt warily take heede of. The receipt therefore to preſerue vs there-from, or if happily wee haue dronke of it, to vomit it vp againe, is firſt, to conſider wel whether it be drawen out of the *true veſſels of the Lordes ſeller*, which are the writings of the Prophets and Apoſtles, otherwiſe called, *the old & the new Teſtament*, & ſo conſequently reiect and refuſe without all exception whatſoeuer *wine* is drawen elſewhere. Againe ſeeing the craft and ſubtilty of theſe lewd tauerners & poiſoners is ſuch, that they infect & cor-

corrupt euē *the pure wine* drawn out of the true vessels: we must in the second place consider of wel, not only the colour, which they can wel tell how to counterfet, but especially the sauor & the tast, before we swallowe downe one drop of it. Asmuch is meant by that which the spouse saith afterwarde, not simply that *they should make her a bed of apples, but of those apples*, to wit, of those which are gathered from *the true apple tree*; which is *the tree of life: of which whosoeuer eateth, hee shall neuer see death*, Joh. 6. 51.

4 But yet this spouse is not so contented, if the Bridegrome *hold not vp her head with one hand & her body with the other*, & that for two reasons. The first becawse the force and vigor of *that wine*, and of *those apples*, that is to say, of the preaching of the worde of God *which quicken our hart & cause our spirits to come again vnto vs*, dependeth wholly and entirely vpon the inward power and working of God, without which the woorde preached is no other thing then a sound which entreth in at the one eare, and goeth forth at the other: and the sacramentes are nothing els but vaine shewes and representations of thinges terrestriall and common: saue that the contempt, either of this woord, or of these sacraments condemneth the contemner & despiser of them before God. For it is for sorcerers, charmers, and inchaunters, to attribute a power of woorking vnto the bare and simple pronuntiation of wordes, be they vnderstood and liked of, or not: as also to attribute any kind of holinesse or vertue of working in our soul vnto the signe of the Sacrament, is not only superstition, but execrable and damnable Idolatry. For this is a thing denied vnto the Angels themselues, this vertue being incommunicably proper and belonging vnto God, signifieng only by his word and by his sacraments, that which he doth truely woorke and effect within and in the heart and soule of euery faithful by his only powerfull woorking: which I will declare and make plaine vnto you by a familiar similitude, that we iut not any more and runne a-shelfe on such Idolatry and very manifest sorcery. The question therefore being of corporall nourishment, becawse God hath so ordained it

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from the beginning, that the creatures should be sustained in their earthly and sensuall life, as Saint Paul calleth it, by that which the earth bringeth forth and produceth, *Gen.*1.29.30. It is certain that God hath withal giuen & as it were enclosed in the bread, that which the Prophet calleth *the staffe of bread*, Ezech.4.16.that is to say,a natural vertue and power to maintaine the strength of body in him who eateth thereof and can digest it.Likewise he hath giuen vnto the wine a naturall and inwarde vertue and property to sustaine and to cheare the heart of man which drinketh thereof competently and measurablie: *Psal.* 104.15. The like is of other creatures created for the vse of this corporall life with giuing of thankes,1.*Tim.* 4.3.as it commeth also to passe in many other creatures ordained for remedies of sicknesses and diseases,against which,wee see that god hath inserted in them a certaine proper and natural force and vertue,reseruing stil notwithstanding vnto himselfe the right & power of making this vertue of theirs auailable, or not auailable in his creatures,according vnto his good will & pleasure: so that it is on iust cause, that we craue of him *our daily bread*, as confessing, that as hee alone hath made the bread, so he hath compassed and limited the vertue and force thereof: in which respect wee must auouch and confesse, that himselfe is the first and true cause of our beeing and nourishment: but as for the life spirituall and eternall, that is in such sort resiant and abiding in the onely person of Iesus Christ, *the true and only bread of life*, that there neuer was,nor is, nor shalbe any creature whatsoeuer in heauen,or in earth,or belowe the earth,which hath in it any one dram,be it neuer so litle,of this force & vertue,which truely quickneth & liueth vnto eternall life. For euen as himselfe alone hath doone all thinges which were requisite for our saluation: so the force & vertue both of disposing the soule of man to receiue & apprehend that which he hath doone for vs, as also of applying this saluation, is no where els but in the sole person of Iesus Christ,whence it must flowe and be powred vpon vs by the vertue and power of the holy ghost, which is also the essential power of the father and

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the sonne: of whom for this cause Iesus Christ hath said, *he shall take of mine and shall shewe it vnto you*, Ioh. 16. 14. 15. What do the Angels then touching our saluation? They are ordained of God to oppose and set themselues against all aduerse and contrary powers (as we see it verified in Daniel) being camped about the faithfull, *Gen.* 32. 2. *Psal.* 34. 8. In a woord, *they are his messengers vnto the saynts*, Act. 10, 3, Heb. 1. 14. but not that they haue any vertue or power, either in whole or in any part whatsoeuer, *to drawe vs vnto God: to chaunge our heartes of stone into heartes of flesh: to giue vs eares to heare: to open our heart, much lesse to iustifie and to sanctifie vs.* For all this is properlie appertaining vnto God our father, by his holy spirit, in his sonne Iesus Christ: And what is the power of men chosen and sent vnto this purpose? *To be the embassadors of God, to announce and declare his wil, to sow, to plant, to water the field into which they are sent*, in asmuch as they preach the word & administer the sacramentall signes: but who is it that disposeth and fitteth the land, which of it selfe is barraine and stony, to receiue the seede? Who maketh it to grow, to bud forth, to florish, to beare fruite? *The onelie sonne of righteousnesse, the onely appointed Prince and Sauiour to giue repentaunce and remission of sinnes vnto his Israel*, Act. 5. 31. What is then the vse of the word? To signifie vnto the soule of man by the eares, that wherefore the woords are in euery language and toung ordained, and nothing else: in such wise, that in respect of them who haue not the vnderstanding of the toung in which a man speaketh, and of them which well vnderstand the toung, but haue not receiued of God the capacity of vnderstanding, to discerne and like of that which soundeth in their eares, this word hath no more efficacie of working vnto saluation, then if one should speake vnto a deade man. And the sacramentes what vertue haue they? To represent vnto the eies that which the sacramentall promise saith vnto the eares, and nothing else. What doth then the water of Baptisme doe in the administration thereof? It testifieth vnto the eies and other the senses of him which is Baptised being come vnto age, that as the common water washeth away the filth and vn-

cleanneſſe of the bodie, ſo Ieſus Chriſt hath by his death and paſſion waſhed awaie and done forth al our ſinnes, and purified and cleanſed vs from our corruption to glorifie vs one day in life eternal. This is it I ſaie which it teſtifieth and witneſſeth vnto vs, & not that it cā cauſe any thing to be perfourmed in vs vnto farther ſanctification, or produce anie thing in vs in that behalfe, as beeing therfore called *ſacred & holy*, not that it hath anie more puritie or holineſſe in it ſelfe then common water: but onelie becauſe it is appointed and dedicated vnto this holie vſe, to be an holy, heauenlie and ſpirituall teſtimonie of our ſanctification, by the ordinance of God. The like is to bee ſaid of the ſacramentall ſignes of the holy Supper of the Lorde, to wit, that the bread and the wine are holy and ſacred teſtimonies ordained of God to witnes vnto our eies things inuiſible, and ſuch as are effectuated and wrought in vs by the onelie working and power of the holie Ghoſt, namely, that as receiuing bread and wine corporally for the noriſhment of the bodie and mainteinance of this corporall life: ſo embracing by faith our Lord Ieſus Chriſt, true God and true man, he is made ours and wee are made his moſt nearely and ſtraitly by a ſpiritual communication which we haue with him, and by the true iuyce of ſpirituall and eternall life and nouriſhment which we draw from him: to the end to liue eternallie in bodie and ſoule with him, when this bleſſed and happie daie ſhall come. I ſaie therefore againe, that, to attribute anie inwarde vertue and power vnto the woords, though the wordes be ſuch as are ordained by God and pronounced in his name: ſemblaby to attribute anie vertue vnto the adminiſtratours of the woorde or of the ſacramentes: yea farther to attribute anie ſpiritual force of woorking vnto the ſacramental ſignes, is a moſt open and deteſtable, not onelie ſuperſtition, but alſo Idolatrie.

5 To come now vnto the ſpeach of our ſpouſe, knowing this, *ſhe deſireth both hands*, that is to ſaie the power and vertue of her Bridegroom *to make that wine and thoſe Apples profitable to her*, and by this meanes *to cauſe her ſpirits to come againe vnto her*. Secondlie ſhee therefore deſireth this, becauſe ſhee knoweth that

that if the second grace accompanie not the first, and the third the second, and so on vnto the end, nothing would bee perfected and effected in vs, and we would incontinentlie vomit vp againe the meate and drinke wee receiued, with how good an appetite so euer wee first sauoured and ate it: and so our latter estate and condition should bee worse then the first, and from sounding wee should fall into an vtter fainting and giuing vp the ghost. And therefore if we wil be this true Church, there is no thinking of our selues proper and able men straight way, when we haue receiued a little, and so content our selues with that measure of faith we haue, though we had an hūdred thousand times more then wee haue: but we must haue a perpetual appetite, desiring that which wee haue alreadie, to the end it may be stil continued & encreased in vs: crauing of God new strength, and that it would please him *not to lead vs into tentation:* but continue to sustaine and hold vp *with one hand our weake and heauie head, & embracing with the other hand our hart* and our wil altogither fainting and languishing, naie for the most part of time, rebelling against him: to the end that beeing fortified in all the faculties and actions of the bodie and soule, and so strengthened throughlie in bodie and soule, wee may end our course happilie and receiue the crowne which he hath prepared for vs.

6 It followeth now to see how the spouse being by means of *that wine, and those apples* come vnto herselfe, is in this place proposed vnto vs as it were *in a deepe rest*, not of a sleep, which would bereaue her of al manner of feeling of that good, which she receiueth in this feast, as we see how that natural sleepe is no other vnto vs thē the Image of death, hindring the actions of al our senses, albeit that God hath ordained it for the refreshing and strengthening of our poore bodie, which hath need of this comfort, and would not otherwise be able to indure & continue in his daily trauell. But we must vnderstand by *this sleepe* of the spouse, that happy repose and contentment, which euerie faithful soule enioieth, being sequestred from all earthly cogitations and thoughts to be occupied onely in the good

digesting of that which it hath eaté in this feast, to be thereby nourished, that is to say, of that which shee hath learned and receiued in the Church of the Lorde, hearing his woorde and receiuing his sacraments: euen as after corporall repast, a man quitting and laying aside all his corporal actions, setteth himselfe to sleep, to digest that which he hath eaten and dronken, thereby to be preserued & susteined. *This repose* thé is nothing els but that meditation whereof it is spoken, *Psal.* 1. 2. and *Psal.* 16. 17. And elsewhere in many other places, & whereof we haue excellent examples, in the Canticles or songs of Samuels mother, 1. *Sam.* 2. 1. and of Dauid, 2. *Sam.* 7. 18. of Zacharie, of the virgin Mary, of Simeon, *Luk.* 1. and 2. For so farre is it that *this sleepe* causeth the saints to loose their speech, that contrariwise it is it which openeth their mouth, not to talke as in a dreame, but to speake as being rauished into heauen. This is it which we see happened vnto Saint Peter, in the history of the transfiguration of the Lord, hauing his eies dazeled with the appearaunce of his glory, *Mar.* 9. 6.

7 Now as it is not in the power of men to giue vnto vs *this repose and rest*, Ioh. 14. 27. so neither can they take it from vs. True it is that Satan troubleth it, and cutteth it off so much as he can, and wanteth no helpes, yea of our owne selues in this behalfe and to this purpose. But yet notwithstanding it is not in the power of any to trouble vs, except when & how farre it pleaseth God they shall doe it. This is it which we are heere to learne touching the expresse charge, the Bridegroome in this place giueth vnto *the daughters of Ierusalem, that they trouble not this rest of his Spouse, but suffer her to sleepe quietly so long as shee will.* Wherein we haue first to marcke diligently, this continuall & perpetual prouidence of him, of whom it is saide, that *hee that keepeth Israell doth neither slumber nor sleepe*, Psal. 121. 4. And therefore it is vnto him we must make our only repaire and refuge saying with the same Dauid: *I will laie me downe to sleepe & wil not wake, for the eternall wil defend me.* Which he doth not only then, when in despite of the Diuel & al his complices wee haue some rest, as wee may say, that for these fifty yeares or there

thereabout, it hath pleased God to continue it vnto vs in this place, and as it is said, *Psal.* 23. to feed vs in al aboundance with his heauenly foode, in the sight and view of all the enimies of his trueth: but also principally in the most rough tempestes of tryals: that we might say with Dauid: *he hath hid me in his tabernacle in the time of aduersitie* according vnto those wordes with which the Lord cõforteth his church, *Esay.* 26, 20. *Arise my people, enter into thy secret chambers and shut the dore vnto thee, & hide thy selfe for a litle time, vntill the indignation be ouerpassed.* It is the Lord then who giueth *this true repose and rest* vnto his Church, and who defendeth it so farre as seemeth expedient vnto his blessed will.

8 But what are *these daughters of Ierusalem*, which are thus adiured in this place? Some take them to bee *the damsels of the spouses traine*, as if a man should say vnto the waiting gentlewemen of a Queene, take heede you awake not your Lady & Mistresse. But it were needlesse to vse so solemne a charge towardes such persons: and it seemeth rather that this is spoken vnto them who would not faile to trouble *this repose and rest* if so be they were not hindred. The Bridegroom therfore in this place calleth them *daughters of Ierusalem*, whom the spouse before, *Chap.* 1. 6. calleth not *Her sisters*, but *Children of her mother*: namely those, which are in the Church but not of the Church, as S. Paul putteth a great differẽce, betweẽ *the circũcised without*, & *the circumcised within*, Rom. 2. 18. saying, *that al are not the children of Abrahã, which are of the posteritie of Abrahã*, Rom. 9. 7. These are therfore they vnto whõ the Bridegrome giueth this charge, as vnto those, who are the neareſt, & therfore the most dangerous enemies of the Churches rest, as experience hath dayly shewed, & yet euery day stil sheweth thẽ to be. For who are they who at this daie doe most hinder the aduancement of the kingdome of God, and that the Church ioyeth not in *this rest*? They are neither Iewes nor Turkes which so much doe it, in comparison of them, who call themselues the Catholique Church, naie the chiefe pillers thereof: together with certaine cursed Apostates and heretiques *gone foorth from vs, because they*

were not indeed of vs, 1.Ioh.2.9.but what? God brideleth them notwithstanding then, & so far as is behooueful & expedient, as it is said in this place.

9 As for *the Roes and Hindes* which are heere taken to witnesse of this charge, besides that this maner of speech is agreeable to the whole tenour of this Canticle, in which this mutual discourse is represented to be had between those which are in the fields: it is no new thing that the Lord and his seruants, take to witnes against men al sorts of creatures: as the heauens and earth, *Deut.*32.1.the oxen & the stars, *Esai.*1.2.the cranes, the storcks, and the swallowes, *Ier.*8.7.yea the mountaines & the foundations of the earth, *Mich.*6.1.As in deed there is no creature high, middle, nor lowe which demaundeth not vengeaunce of God, against such as are rebellious and disobedient vnto his commandementes, *Rom.*8.21.Yea when it pleaseth God, hee maketh them executioners of his iudgementes, as appeareth by the sauadge and cruell beastes, of which it is spoken, 1.*King.*13.25.and 2. *King.*17.25.euen the verie frogs and flies, as appeareth by the plagues of Aegypt: so that it is verilie a terrible thing to fal into the handes of the liuing god. And with this are they especially threatned, who are the perturbers & troublers of the church, otherwise called the *annointed of the Lord*, Psalm, 105.15.and which are heere named *the Bridegroomes loue*, a woord most sweete, pleasant and amiable. O wretched and wretched againe is he who refuseth to haue his part therein, especially now when the sonne hath reuealed vnto vs al the secretes of our saluation, as vnto his frindes, and not as vnto his seruantes, *Ioh.*15.15.yea, hath confirmed and ratified vnto vs this infinit Loue and Dilection of his, by giuing his life for vs.

10 But what meane these wordes which follow, *vntil she wil be awaked?* For can the faithful soule be full of *this sleepe*, and desire to be awaked out of it? Certainlie Saint Peter had no such meaning in the historie of the transfiguration, but rather desired, he might stay continually in the mountain. I confes therefore that such a meditation and as it were such a retired contemplation

templation of euerie faithfull soule, is a thing altogether incomparable in respect of anie thing in this woorlde besides: whereof Dauid may be a witnes *Psal.*63.6.7. But notwithstanding seeing the members of the Church ought not onlie to receiue this nourishment to be thereby sustained and nourished, but also to imploie themselues to the vse and seruice of the whole bodie, there is no talke of being alwaies & continuing in this contemplation: but we must come also vnto action and trauaile daie and night, euery man according vnto his vocation. And therefore these good fathers, who so sequester themselues from the world, that in the end they haue neither serued to their own & others profit, haue greatlie abused themselues. So wee read that Iesus Christ, the true and perfect patterne of Christian life, withdrewe himselfe aside at euening into some secret place: but he emploied al the day in going vp & downe, in teaching and doing of miracles, yea busying himselfe so far as that he forgate his meate, *Mark.*3.20. Saint Paul also knoweth not which of the two he should chuse, namelie, either to be dislodged out of this bodie, which he especially desired, or to remaine in it, *Phil.*3.23. and that to trauel night and daie, both publikely and in priuate houses, *Act.*20.20. And this is the cause why the Bridegrome would haue his spouse to take her rest and that soundlie, and so far as to be satisfied therwith, and no man to trouble her repose, except the Bridegroome would so haue it and appoint it. For it is for him alone to wake her, as he saith afterwardes, and her selfe also desireth no more rest then it pleaseth her Bridegroome to graunt her.

11 And thus you see in summe what wee are to learne out of this most excellent place of Scripture full of singular Doctrine, namely that it is in God alone in whom we must seeke after our true felicity, hearing and meditating day and night his holy word, & depending on his prouidence & protection, vntill wee be gathered together in his euerlasting kingdome, where this holy and perpetual marriage shalbe consummated and ended. Let vs now with hart and mouth pray vnto him for his grace, saying as followeth. *Almighty God, &c.*

THE

THE NINETEENTH SERMON.

Our help be in the name of God &c.

It is written as followeth in the second Chapter of the Canticle of Canticles, the 8. 9. and 10. verses.

8 This is the voice of my welbeloued, behold hee commeth leaping ouer the mountaines and skipping ouer the hils.

9 My welbeloued is like a Roe, and like an Hind-calfe. Behold he is behind our wall, looking through the window, and shewing himselfe through the lattise.

10 My welbeloued hath spoken vnto mee and saide, Vp arise my loue, my faire one, and come thy waie.

1 *Three great abuses committed in contemplatiue life falsly called religion.*

2 *It is from the voice of the Bridegroome that this desire proceedeth of putting our selues into the waie and going forward in our vocation.*

3 *Application of this doctrine vnto the Church of Geneua.*

4 *The more then marueilous diligence and carefulnesse of this Bridegroome, to runne vnto his spouse.*

5 *A comparison of this diligence with our sluggishnes.*

6 *The first high mountaines, which satan and his complices haue reared to keep the spouse from her Bridegroome, which the Bridegroome mounteth readily ouer, without staying a moment.*

7 *Other exceeding rough and craggie mountaines of our sinnes and iniquities, trauersed also ouer by the Bridegroome.*

8 *The Bridegroome hath also taken vpon himselfe the bottomlesse gulfe of the curse of God his father, to run vnto our deliuerie with this burden on his shoulders.*

9 *The difference betweene the new and the olde couenaunt, represented by the similitude of a wall, and of a grate or lattise.*

10 *This Bridegroome hath neuer beene dumb, and the abuse committed in this behalfe in the false Church.*

11 *The woorde of the Bridegroome serueth to no purpose, if men harken not vnto it, and if they awake not themselues in deede.*

12 *Wherefore this spouse is called the faire one, opposed vnto her which is nothing but painted.*

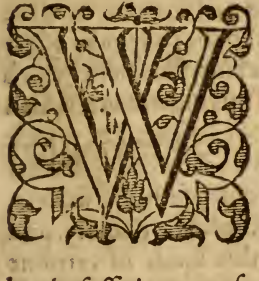
13 *The*

13 *The true spouse is neither called nor goeth elsewhither, then vnto her bridegrome onelie.*

14 *The Bridegrome must come vnto vs to cause vs to come vnto him.*

15 *The Bridegroome neuer came vnto his spouse, or at this day presenteth himselfe vnto her to stay her here below: but euer called & yet calleth her to heauen: & the great abuse of them which look for him at this daie corporallie in the earth.*

16 *These words* come thy waie *ought to serue vs for a summe and abridgement of the whole doctrine of salvation, and to teach vs the end of the whole life of a Christian.*



EE haue left the spouse in the repose and rest of her meditation rauished as it were altogether in an ecstasie, out of which her repose, she is now awaked by the Bridegrome, notwithstanding not to trouble her, but to leade her as it were out of one pleasure into an other. The like commeth to passe after naturall sleepe, which being taken in sufficient measure refresheth a man, & raiseth, as a man would say, new forces in him: as contrariwise the same, if it passe & exceed a mean, breedeth first in a mā a lazines & sluggishnesse, & finally draweth a man into a bad & naughty custome. So is it in this spiritual rest, which the soule being withdrawen aside by it selfe to meditate on the graces of God, and to be occupied in praier in his secret chamber, *Mat.6.6.* enioieth: bee it by day or by night, according vnto the example of Dauid in many of his Psalms. But if of this meditation a mā wil make a contemplatiue life, fasly called Angelical, he committeth therein two notable faults, which by litle and litle come at the length to a third, which is vtter perdition and destruction of himselfe. For first a man departeth & withdraweth himselfe from the principall dutie of a Christian, which is to serue his neighbour according vnto his vocation: which cannot bee doone if a man sequester himselfe from men and imploy not his minde in any other actions then such, as are specially and particularly belonging vnto himselfe, whereas wee ought to apply al the knowledge we haue in humane or diuine thinges

vnto the mutuall profit and aduancement of one an other. Secondly by such a kinde of continuall contemplation, it is vnpossible but a man will become at the last sottish and fantasticall, especially if vnto it bee added an austerity of life without meane and good measure: and at last after that a man hath besotted himselfe with such a dreaming and fantasticall kind of life, he beginneth to perswade himselfe by little and little, not only in that false and damnable opinion of merite, but also finally, that he is arriued to the greatest perfection that may be, nay gone beyond Paradise it selfe. I let passe to speake of the notable hypocrisie, and other most stincking filthinesse which is hidden vnder the cloke and colour of this kind of life, which falsly appropriateth to it selfe the name of *Religion*. For proofe of this let vs look no farther, then first vnto the doting dreams which are found aswel in the legendes of these holie fathers, as also in the writings of certaine contemplatiue doctors: and after that, vnto the abuses with which this kinde of vermine hath filled the whole world, and poysoned especiallie al Christendome: in such sort that the Popes thēselues haue been forced and constrained to decree that there should be no more new orders of monks set vp, as that decree made expreslie to this purpose in that great Councel of Lateran vnder Pope Innocent the third, *An.* 1215. may witnes. And yet for al that, behold yet a new swarme of locusts, the order of the Capuchins, & of those shameleslie companions which attribute vnto thēselues the name of the companie of Iesus, which are within these forty yeares crauled out of the bottomles pit, to happer and swarme throughout the worlde, which indeede deserueth nothing else but to be brousted and bitten with such caterpillers.

2 But let vs go out of this sinck, and return vnto this spouse, who is now awaked by her Bridegroom, and inuited and called vnto the other part of Christian life, that is to saie, the other kinde of conuersing with her Bridegroome, namely vnto the practise of that which she hath learned and meditated. For what is this else, *to rise and to take her waie to come vnto him*, but

to order and direct the course of her life according vnto her vocation, conformably vnto the commaundementes of God? *Thy woorde*, saith the Prophet, *Psal.* 119.*v.*105. *is a lanterne vnto my feete, and a light vnto my going.* And this is the reason why we are warned *to walke in his waies*, and wherefore Iesus Christ said *Walk while you haue the light.* But how shall they march forward and walke, who haue no legs? Trulie this must bee by him and by no other, who giueth eies vnto the blinde, and straightneth them whose limmes are crooked, *Psal.* 146.8. vnto whom the Prophet said, *Teach me thy right waies.* And this is the very cause also why the spouse in this place confesseth *that shee was awakened by the voice of her Bridegroome*, and not of her selfe. For *if wee cannot of our selues praie as we ought*, Rom.8.26. howe can it proceed of our selues either *to will or to do*? Phil.2.13. But this voice must also be heard & receiued by his grace, who openeth the heart to hear wel, *Act.*16.14 as this spouse in this place witnesseth, shewing that shee is the true Church, according vnto the saying of Iesus Christ, that *his sheepe heare his voice, & not the voice of a straunger*, Ioh.10.3.5. In a word therefore, we would neuer come vnto him, naie neuer so much as thinke to goe vnto him, if he came not first vnto vs, to warne vs thereof, naie to forme in vs the desire of going vnto him: and which more is, if he accompanied not this grace of going vnto him, with a second grace of blessing and effecting in vs this desire of going vnto him, to the end that that might bee accomplished in vs which he saith by his Prophet, *I haue made my selfe to be found of them who sought not after me*, Esai.65.1.

3 And neede we go any farther then vnto our selues, who are here to verifie this doctrine? Behold vs a multitude assembled partly of originary inhabitants borne in this place; & partly also, and that too for the most part, gathered together out of many nations of the East, West, South, and North. Dare the borne-dwellers of this Citty say, that themselues did first seeke after this bridegroome? Or not contrariwise, that he came and sought them? Nay must they not confesse that the Bridegroome hath espoused them by plaine miracle, bringing

them an happy freedome both temporal and ſpiritual: wherein he ſtil maintaineth them to the woonder and admiration of the whole worlde? And as for vs who are here gathered together from out of all the quarters and corners of the world, if we conſider euerie of vs out of what bottomles gulfe and dungeon he hath drawen vs, and when, and how: muſt wee not ſaie vnto him: *Lord vnto thee be glorie, and not vnto vs*? But alas what ſhall become of them who hauing heard his voice, and hauing giuen their word alſo they would goe into the vineyard, nay haue gone into it, haue there become deaffe, and wicked workers? Shal he not ſay vnto them: *Depart from me ye workers of iniquitie, I know you not?*

4 Nowe though this bee a benefit altogether ineſtimable, that it pleaſeth the bridegroome to awaken his ſpouſe, to the end himſelfe might teach her, & make her a better huſ-wife in the houſe of her Bridegroome. yet what is this in reſpect of the extreme carefulneſſe and diligence which hee vſeth in this behalfe? *He mounteth*, ſaith the ſpouſe, *ouer the mountaines, and ſkippeth ouer the hils like a Roe or an Hind-calfe*. And what vnderſtanding of man is able to comprehend ſo great a loue and good-will? His ſheep are wandred and ſtraied of themſelues: and behold the ſheepeheard who runneth after them, and there is neither rocke, nor torrent, mountaine, nor valley, which can ſtay him from paſſing ouer vntil he finde them, to bring them backe againe vnto the fold. And what manner of ſheepe I pray you? Mary ſuch as are ſtubborne and rebellious, and ſeeke themſelues after the wolfe, ſo little account make they of the ſheepeheard. And of what ſheepeheard? Of ſuch a one as hath no need at al of the ſheep, & who neither feedeth himſelfe with the fleſh, nor clotheth himſelfe with the woll of them, and which of themſelues can bring no other thing vnto their ſheepheard then al maner of filthineſſe & vncleanneſſe, & yet are ſought after of him notwithſtanding ouer hill and dale, of him I ſay, who neither hath any neede of them, neither can euer receiue any commodity by them. For there is nothing letteth, but that this which is here ſpoken of this agi-

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lity of the Bridegroome in hastening to waken his spouse being asleepe, may not bee vnderstoode of an other sleepe then that, whereof we spake before. In a word if the Lord made not haste to prouide for vs, who doubteth but that wee should haue perished a thousand times before we could haue said vnto him with the Prophet, *O Lord think vpon mine aide, ô Lord make haste to succor me*, Psal. 70. 2. And therefore it is not without great reason that he vpbraideth vs with this slothfulnesse and retchlesnesse of ours by his Prophet, saying, *I haue spoken continually vnto you from the morning vnto the euening, and you haue not hearkned vnto me: I haue cryed vnto you, but you haue not heard me*, Ier. 7. 13. and 11. 7.

5 Alas, my brethren, it is of vs that this complaint is made, vnto whom the Lord for these eight and fortie years hath not ceased to crie: but how manie are there who insteede of awaking, according vnto the exhortation of the Apostle, *Eph.* 5. 8. sleep not on still in their sinnes and vices, yea so far as that they haue left no place more neither for the iudgementes of God, neither for the faithfull and continuall admonitions of his seruants? And yet if we wil be this true spouse of Christ, we shoud doe that which is here said, I meane we should assoone as the Bridegrome hath spoken, saie, *behold the voice of the Bridegrome*, we should goe, naie wee shoulde runne to meete him, *with our lampes in our handes*, to enter in vnto the marriage feast, as it is spoken in the parable of the virgins, *Mat.* 25. before he swear *that we shal not enter into his rest*, Psal. 95. 11.

6 Now to make vs the more ashamed of our slownes and sluggishnes, wee must consider of this similitude of *the Roe or hind-calfe*, vnto which the Bridegrome is in this place compared, as vnto beastes of great agilitie and nimblenes; especially if we take the word which Salomon here vseth, not for a *Roe*, but for a chamoise or gemps, which is a beast more swift then the other without comparison, & of an incredible venterousnes and dexterity together to leape from cliffe to cliffe, as if it were a beast that rather flieth, as a man might saie, then leapeth. Behold then why it is saide that this Bridegroome run-

ning vnto his spouse, *quitteth the Mountaines and the hilles*. And what are *these mountaines* else, but that which putteth a mid-wall, as it were, betweene God and vs, to hinder him if it might bee, from comming vnto vs, and ioyning himselfe with vs? Nowe there are two sortes of *these mid-mountaines*. For first of all Satan and his complices doe what lieth in them to hinder that this Bridegroome and this spouse should neuer see each the other, leauing no kind of cruelnie vnpractised, nor anie kind of suttle & craftie sly meanes vnattempted to worke this diuision and diuorse: the which thing is verified throughout the whole sacred historie. But to goe no farther for proofe hereof, what hath beene doone in this behalfe in our time by Kinges and Emperours enchaunted and bewitched by that whoore of Rome, & by her slaues? And what doth the worlde stil euerie daie? Reade we ouer al the historics of the auncient persecutions, no one excepted, shal wee find the like vnto that which hath beene practised in our time? For there is neither fire, nor water, nor aire, nor earth, which haue not al of them beene emploied to sucke the life of our poore brethren: there is no kind of cruel death through which they haue not passed, neither haue the handes of the hangmen onelie beene wearied with their slaughter, but the people also haue been imployed to embrue themselues with the bloode of the poore, meek and innocent, without distinction of age or difference of sexe, or anie priuilege of nature whatsoeuer: & this licentiousnesse hath beene permitted, to anie that would die his handes red with innocent bloode, not in time of warre and hostility, but in the greatest appearance and confidence that might bee of peace and frindship. As for all manner of sleightes and wiles, hath there bin any one vnforgotten? But what? Could these impedimentes stay the Bridegroome, and shut him as it were vp in heauen? No. But hee hath *leaped* ouer all this, and though hee seemed to haue abandoned and forsaken those who are his, yet was there neuer anie tempest wherin he reached them not foorth his hand, and whereof the end and issue both in respect of them whom hee hath miraculously preserued and

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plucked foorth out of the bloodie handes of their enemies, as alſo in regard of them whom hee hath vouchſafed this honor of finding their life before him, in leeſing of it before men) hath not finallie turned vnto the confuſion of the perſecutors themſelues: ſome of them beeing preſentlie puniſhed, others beeing ſet as a ſpectacle of Gods horrible iudgementes, not outwardlie, which is a falſe marke & note, but inwardlie, dying as wickedlie as they liued: others liuing ſtill to this day for no other end, but to be witneſſes of gods infinit patience; who giue them grace to acknowledge and amend their ſo great wickednes. Yea but will ſome of theſe mockers and ſcorners, of which the world is ful fraught at this daie, ſaie; *It is now too late.* I anſwere, and that without all ſophiſtication, taking the woords as we ought to take them, that *to come Late* is not to beſtow a long time in comming, but more time then ſhould bee beſtowed. The ſunne commeth not vnto his point and period but after twelue monethes: ſhal we ſaie that he is *too late* therfore in ruling the ſeaſons of the yeare? Yea verily, if we wil be wiſer herein then God: but men of vnderſtanding and reaſon, and ſuch as knowe that the Lorde hath ordered and ruled the motions of the heauens with a wiſedom in no point impeachable & ſuch as preacheth the glorie of God vnto al the world, as it is declared in the 19. Pſal. and elſwhere, iudge otherwiſe. And who maie then be ſuffred to ſaie, that the Lord who hath made the times and ſeaſons for the good & the bad, according as it is ſaid, *Geneſ.* 8. 22. hath not alſo bounded the gouernment of his houſe and dwelling place, which is the Church? The Prophet is not of this opinion, *Pſal.* 145. 10. Let vs therefore knowe and holde this for an irrefragable point and vndeniable, and altogether reſolued vpon, according vnto that which Saint Peter teacheth vs, 2. *Pet.* 3. 9. that the Lorde is neuer late or ſlacke in comming, that is to ſaie faileth not to come at the point, yea and that *leaping* ouer all that which might ſeeme to ſlack & ſtaie his comming: but it is hee which hath made the time, and who meaſureth it in ſuch ſort as it beſt appertaineth, which meaſuring of his a man can no more reaſonablie finde

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fault withal, then if he should blame the sunne for not rising at night or at noone.

7 But al this which we haue said touching *these mountaines & hils* is not the principal, as being a thing easie to be vnderstood, that there is neither force nor subtilty which cã hinder or withhold the almighty so much as a moment of time. But know you what these great & terrible *mountains* are which stand so high betweene god & vs? They are our sins, they are our iniquities, they are our wickednesses which indeed *separate and diuide vs from God:* Esaie. 59. 2. And herein wee must take heede howe wee flatter or sooth our selues. For truly these sinnes of ours, these transgressions of ours, these wicked impieties of ours, are growen and heaped vp from time to time into huge and great *mountaines* before the face of the euerliuing. And what hath the Lord alwaies done? Hath he not trauersed *these mountaines* to take pitty vpon his chosen and elect? What huge *mountaine* was the sinne of Adam? what mighty *rocke* raised betweene God and the woorlde, was that confusion which brought the deluge vpon the woorld? If wee passe farther in considering of the time vnder and after the lawe, what else shall wee find, then that which Daniel in that most excellent praier of his acknowledgeth and confesseth? *Dan.* 9. 4. In the meane time what hath the Bridegroome done? Adam and Eue, in whom this spouse which was and shall be vntill the number of the elect be accomplished, was then wholie as it were compriſed, had no sooner cast away & vndon themselues, but this bridegroome hasted ouer *the mountaine* to remedy the matter. The very night that the fower hundred years were expired & ended he brought his people out of Aegypt, shaking the heauens and the earth at their departure, *Exod.* 3. 8. and 12. 41. The like did hee precisely at the end of seuentie yeares, and stayed not a moment beyond to deliuer his people out of the captiuitie of Babylon. For the Lorde is true in his promises, not in part, but in all and through al. Are we assaulted of any enimy? He is straight way by vs with armes in hand to defend vs, *Psal.* 35. Haue we prouoked him to displeasure, & hath he taken

ken the rodde in hand to chastise and correct vs? *Hee knoweth whereof wee be made*, and is for the most part contented to haue pulled vs onely by the eare: *Psal.* 103.9. If he be verie angrie, & wil strike in earnest, yet behold how he preuenteth his, healing them as it were, before he haue hurt them. *Goe to, arise my people, enter into thy secret chambers* (that is the captiuity of Babylon) *& shut the doore vpon thee, & hide thy selfe as it were for a small moment, vntill the indignation passe*, Esay. 26. 20. and 1. Pet. 2. 24. nay which more is, *where sinne aboundeth, there doth his grace* in the fulnesse of times ouerflowe and *superabound*. And in our time, and in respect of vs, what hath he doone, and what doth he yet euery day, euery houre, euery moment, but hast and run vnto vs, notwithstanding al these mighty *rockes and mountains?*

8 And because that in the way he was to meete with that great & more then feareful bottomlesse pit of Gods most iust curse & malediction vpon vs, how hath hee wrought therein? O bounty of his, O loue, O charity infinite and incomprehensible! He hath charged vpon his backe this *mountaine* also of our sinnes and carried it euen vnto his crosse, he hath entred & waded through the gulfe of the malediction of that Iudge, so far as to cry: *My God, my God, why hast thou forsaken mee?* Being dead, he hath pursued death eu̅ vnto his own home, which is the graue, & finally passing as a victorious conqueror through all this: he is come running vnto this poore desolate spouse, & hath drawen her out of darckenesse into his most admirable light, 1. *Pet.* 2. 9. and hath raised her from the bottom of hell to the highest toppe of the heauens. Yee see then how most true it is which the spouse here speaketh preaching vnto vs the vnspeakeable speede and readinesse the Bridegroome vseth *to awaken her*, to guide and help her at her neede.

9 But that which the spouse addeth, *That the Bridegroome kept himselfe behind the wall, and caused himselfe to be seene only through the grate or lattise*, ought well to be considered, as putting a difference betweene the old and the new couenant. For it is true that there was neuer no other mediatour betweene God and men, but this only Bridegroome of this only spouse,

which is the Church. It is also most true, that in respect of the effect of his death, he hath suffered from the beginning of the world, *Apoc.* 13.8. and that consequently the faith of the ancient fathers and ours is al one faith, *Heb.* 11. But in respect of the maner & measure of the manifestation of this knowledge, there haue beene two couenants: the one new, the other olde which hath an end, being ordained no longer then vnto the real comming of the Sauiour and full exhibiting and declaration of the doctrine of saluatiõ, which is the gospel. Vnder the ancient couenant therefore the Lord hath spoken many times & in diuerse sortes, not of another doctrine, but after another fashion, both vnto the Patriarches before the Lawe, and afterward after another maner vnder the Law by the shadowes & figures thereof: whereof Iesus Christ was the bodie and substance, *Heb.* 1.1.&.10.1.& *Colos.* 2.17&.1.*Cor.* 10.4.11.& *Gal.* 4.24 but in the fulnes of times God spake by the mouth of his owne sonne, who became our brother, & exhibited and accomplished reallie that which was before represented as it were a far off, through the shadowes of the Law ceremoniall, *Heb.* 11.13. The Bridegroome therefore came then vnto the spouse, but not so near *as to kisse her with the kisses of his own mouth*, for the last pledge as it were of the consummation of this marriage: but kept himselfe aloofe *behind the wall*, to saie as it were vnto his spouse, Lo behold me who forget you not, but wil assuredlie keepe my promise with you in his time, without failing a iot with you, how manie difficulties and hinderances so euer present themselues betweene vs. Which thing is verified throughout the whole sacred historie of the time which went before the comming of Iesus Christ in flesh. By this *wall* therefore we must vnderstand, first of al whatsoeuer was wanting in the ancient couenant being compared with the new, & this againe in a double respect. For besides that the effect and end of the faith of the ancient fathers depẽded on that which was to be executed & performed, & which was really executed for our saluatiõ by Iesus christ come in the flesh, to the end that as it is said, *Heb.* 11.40. *they should not be saued without vs*: this secret

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& myſtery was ſhadowed forth vnto thē by diuerſe & ſundry legal figures, which is compared vnto *a wall*, which was firſt to be ſallied ouer, before he & his ſpouſe could ſee each other & be ioined more neerer together. Moreouer, as the ſame is moſt diuinelie handled by the Apoſtle in the Ep. to the Galathians, the accōpliſhment of all righteouſnes & the ſatisfactiō for our ſins beeing not yet actuallie come, although by faith the ſame were preſent before God & vnto the eies of the beleeuing: yet was there ſtil as it were a very *thicke wall* betweene this Bridegroome & this ſpouſe. Secondly the Lord hauing choſen vnto himſelfe that only people of the Iewes, ſeparated al other people of the world frō thē in euery kind of ſort, whether we conſider the principal point which was the couenant of ſaluation, or whether wee haue a regard vnto all that which concerned the policie of Iſrael, *Eph.* 2. 12. the which ſeparation endured vntil the *mid-wal* was broken downe, and the teſtament of Iacob was accompliſhed, who calleth the Meſſias (that is to ſaie this Bridegroome) *the expectation of the Gentils* in general as Simeon in his ſong expounded the ſame, *Gen.* 49. 10. *Luk.* 2. 32. conformablie vnto the whole Scripture. It is no maruel therefore if this ſpouſe hauing regarde vnto her condition, ſuch as then it was & ſhould remain vntil the comming of this Bridegroome in fleſh, maketh mention of this *wal*. Now ſhe addeth this word of *grates or lattiſe* to ſhewe hereby that this *wal* is not of anie thick or earthlie matter, ſo that the Bridegrome might not be perceiued through it anie whit at al being on the other ſide: nor like vnto thoſe wals which ſeparate the wicked from God. But ſuch *a wal* as hath open windowes in it, or as if it were pearced with *grates & lattiſe*. For ſuch was the ancient couenāt made with Abraham & afterward renued vnder Moſes with a thouſād ceremonies, albeit obſcure, yet ſuch notwithſtanding as that through them the ancient fathers beheld with Abrahā *the daie of the Lord and reioiced thereat*, Ioh. 8. 56. Neither maie we doubt but that Salomon, who was the builder of the temple, vſed theſe maner of ſpeeches, in reſpect of thoſe wals, vails and bars, by which not onelie the common people were kept

forth out of the court of the priests, but the inner court also of the Priestes distinguished from the sanctuarie, all which partitions were first broken downe from the bottom vnto the top at the death of the Lord, *Mat.*27.31.to the end that all that, which declared that the promises were not yet reallie executed, being remoued, the people of God should looke for a better condition, *Heb.*7.19.& that that which separated the people of Israel from other nations of the earth beeing beaten downe, all people should be blessed being made the sonnes of Abraham, vnto whom the promise was made, that hee should bee the father of blessing, to all the nations of the earth, as the Apostle declareth the same most amply and at large in the Epistles vnto the Galathians and the Ephesians.

10 It is said therefore that *this beloued caused himselfe to bee seene through the grates or lattise*, but it is also added by and by that he spake too. For the true Iesus Christ is not a dumbe Idol, nor a crucifixe of stone or of wood, hee is not this goodly breadden god closed in *the Pixe*, which cannot shew himselfe, without he bee caried about, and is dumbe and can make no complaint though the mites or the mise eate him. But this is the true God which spake then in the Temple by the figures of the law, and by the mouth of the Priestes doing their dutie, *Mal.* 2.7. and in the Synagoges by the Leuits and doctors of the law euerie sabbath *Mat.*23.2.*Act.*13.27.and 15.21.& in al places and euerie where by the Prophets, aswel by mouth as also by writing, *Esay.*40.6. *Zach.*1.14. *Ierem.*36.2.& 1.*Pet.* 1.11. In a woord, *wisedome did then cry in the streetes*, euen by the mouth also of the penne-man of this Canticle, as all the rest of his writings doe also witnesse, *Prouer.*1.20.but neuer by Images or Idols, which were afterward called *the bookes of the ignorant people*, indeed books to teach them al maner of falsehood, as the Prophets pronounce of them, and such as transforme the worshippers also of them into Idols, *Psal.*115.8. and 135. 18. as indeede is come to passe, and is to bee seene with the eie in euerie false Church of Idols. The true & only Church therefore is she, which alone may say, *My welbeloued hath spoken vnto*

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me, which shee could not say neither, if as the Bridegroome spake, so shee also did not hearken vnto him, and retained that which she heard of him without blending any thing with it, or without adding ought thereto, or diminishing any thing from it. For the false Church vaunteth also that the Bridegroome hath spoken vnto her too: but if a man demaund what it is he saide, then appeareth her shamelesnesse and forgerie. For as for the common sort, whom they call the laity, it is heresie for them to read this word in the common & vulgar language: & as for those to whom they are to refer themselues, shall a man find one man among an hundred, who euer thought vpon the holy Scriptures, nay hath seene so much as the couer of the bookes? Indeede certaine wallet-brethren there are, of whom some be chattering vntill their chappes bee made vp with the pray they sought after: others of them recommend their couent to the charity of deuout people, and all of them together bestirre themselues well in their businesse. But where is in the meane time the word of this Bridegroome? It either sleepeth, or is yelled & howled out, censed, adored, clouted & patched vp in a strange language, and vpon some solemne daies sophisticated and quintessenced in a limbecke, to serue for a correctiue in the poisoned drench of the whore. O most poore and miserable conditiō! But the world is worthy of such Prophets.

11 I haue said, that it is not enough that the Bridegroome speake, but wee must hearken vnto, knowe and practise that which he speaketh. That is not the true Church then which staieth herselfe still here belowe, and consequently goeth no farther then herselfe, either in whole or in part, mingling her owne merites with grace, according vnto the example of the proud Pharisie, *Luk.* 18.11. and that much lesse, which either boroweth or buieth the false merits of an other, which were neuer any: but shee which seeketh after her whole righteousnesse & life, in the only free loue and dilection of Iesus Christ.

12 He calleth her also *his faire one*, and that by great reason and on iust cause. For the true Church is adorned and decked with the whole beutie of her Bridegroome, and therefore it is

not that harlot painted with the painters pot of those inuentions whereof mention is made, *Coloss.*2.22. as neither are those hipocrites the Church of God, who are like vnto painted sepulchers, faire without, and ful of al stench & rottennes within, *Matth.*23.27. Neither those who are the reformed in name but more then deformed indeede, who haue put off the Pope with his superstition, but yet haue not put on Iesus Christ and true godlines: haue abolished and remoued the visible Idoles of wood and stone, but harbour stil within themselues the inuisible Idoles, the more daungerous, whom they serue and honour day and night, I meane couetousnesse, gluttony and such other good goddesses.

13 The Bride addeth *and come thy waie*, namelie vnto mee, and to no other neither in heauen nor in earth, yea and that without ioining with him anie companion or fellowe collateral, as they doe who worship and adore a straunge Queene of heauen: much lesse making anie his superiour, as doe those sacrilegious worshippers and adorers of the virgine Marie, who are so impudentlie presumpteous as to crie out in their dennes of Idolatrie, *Roga patrem, iube natum*: that is, *praie the father, commaund the sonne*: and *Iure matris impera*, that is, *commaund in the authoritie of a mother*. For this Bridegroome is *the onelie mediatour between God and men*, not only of *Redemption*, but also of *Intercession*, though the Saintes which liue doe praie in common both for themselues and for their brethren. And this was the practise of the whole Church from the beginning of the worlde, vntil the time of the generall reuolt, when it came in by litle and litle vnder colour of deuotion.

14 But some man wil happily demaund, in what sort this is to bee vnderstoode, that hee which commeth himselfe to awake the spouse, inuiteth her *to come vnto him?* The aunswere is, that wee would neuer come vnto Iesus Christ, either to heare him, or to practise his doctrine, if as he hath loued vs first, so he came not also to summon and warne vs first, to follow him. For if he came vnto vs to staie and abide here below with vs, then were his kingdome of this woorlde: but now hee ceaseth not

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to crie after vs to draw vs from hence on high vnto him, *Coloss.* 3.1.

15 What did this Bridegroome then saie by all the auncient prophecies and shadowes of the Lawe, but this, *Come vnto me*, and rest not your selues on that which you heere see with your eie, but hold your selues vnto him, who is to come in person? Which thing beeing not well considered by the hypocrites and ignorant, seeking after their saluation in the altars and sacrifices, wee see how sharplie and bitterlie they are for that cause reprehended thoroughout the whole Scripture. Which more is, this Bridegrome being arriued in person, and making himselfe visible and palpable in flesh (which the Apostle iustly calleth *the great secret or mystery* Eph. 5. 32.) would not notwithstāding haue vs to stay our selues on that corporal presence of his, but contrariwise *it is expedient*, saith he, *that I go my waies*, Ioh. 16. 7. For, saith he, *my father is greater then I*. That is to saie, so long as you shall see mee in this humiliation and basenes of corporal presence in such an estate as you men are, you wil neuer learne and know what the authority and power is which I haue, and the possession whereof I shal then receiue when I shall bee entred into celestial glorie with my father. And in another place, *I go my waie*, saith he, *to prepare a place, and lodging for you*, Ioh. 14. 2. yea *in my fathers house*: and where is this house, seeing god is euery where? It is true indeed that he is euery where, because he is infinit. But he dwelleth not but in his Saintes, & so consequentlie in his Church, beeing said to no other then vnto his people, *I will dwel among them*. Yea so far is it that this Bridegroome dwelleth in the worlde: that contrariwise the Apostle desireth to bee *dislodged to bee with him*, *Phil.* 1. 23. witnessing elsewhere that *wee are wayfarers and pilgrimes here below*, 2. Cor. 5. 1. and therefore we sigh after his returne, not to soiurne here, but *to bee caught vp in the cloudes with him*, and to raigne with him for euer in that habitation, whereunto he is first ascended, and whence he wil one daie come to carrie vs vp aboue al the heauens, 1. *Thess.* 4. 17. not to seeke or enquire farther after this glorie which surpasseth the reach of

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our vnderstanding. Therefore when it is said, that *hee is with vs vnto the end and consummation of the worlde*, this neither maie nor ought to be vnderstoode of the presence or situation of his bodie here below, seing he is trulie ascended vp into heauen and there shal remaine vntil his returning againe at the latter day, *Act.* 1.11. and 3.21. but in asmuch as he dwelleth in our harts by his spirite, and that by his diuine power hee gouerneth and and preserueth his Church waiting her ful victorie. Otherwise if he were here by a real presence of his body, it should not be said that he is departed and gone, nor that he wil return hither againe: and we should saie with Saint Peter dazeled with the glory he saw, & not then knowing what he said, *It is good for vs to tarry here still, let vs make vs tabernacles heere*, Luk. 9.33. And this is a wonderful thing that themselues yet maintaining, and holding others in this false and blockish opinion, by which the foundations of our saluation, I mean the articles of the true incarnation, ascension & returning of Iesus Christ are notoriously ouerthrown: consider not what themselues crie in their masse, to wit, *sursum corda*, that is, *lift vp your harts*, which were verie absurd to saie, if we must looke after him here below in the hands of him whom we see with our eies.

16 In sum, these few words, *Come thy waie*, ought to serue vs for a summary abridgemēt of the whole doctrine of saluation, consisting in these two pointes, that during this life, we should cōtinually aspire on high, vnto a far better life; & that to come therunto, turning our selues from al the enticements & allurements which stay vs here below, & vsing this world so, as if we were not at al in it, 1. *Cor.* 7.31. and *Gal.* 6.14. euerie of vs take our way right vnto God according vnto his vocation, practising and putting in vre his commanudements: and not, when he saith *Come thy waie*, seeking after excuses such as are mentioned, *Luk.* 14.18. for vnto such it shal not bee said, *Come yee my welbeloued*, but *goe yee cursed*: the Lorde graunt vs to heare that so happie a word, and preserue vs from this other so fearefull and so horrible. *Amen*.

Almighty God &c.

THE

THE TWENTITH SERMON.

Our help be in the name of God &c.

It is written as followeth in the second Chapter of the Canticle of Canticles, the 11. 12. *and* 13. *verses.*

11 For behold the winter is passed, the rain is chaunged, it is gone awaie.

12 The flowers appeare in the earth, the time of singing (of the Birds) is come, the voice of the Turtle hath beene hearde in our countrie.

13 The figge tree hath brought foorth his young figs, & the vines with their grapes haue cast forth their sauour.

1 *How the harmony of the heauens & the elementes, was put out of tune in the elementarie part of the woorld, by the sin of man.*

2 *The spirituall worlde, which is the Church, hath her foure seasons also, according as the sunne draweth neare, or is farther off, but conducted by a secret direction of a speciall prouidence of God.*

3 *Example of these seasons.*

4 *After what sort the bridegroome hauing driuen awaie the parching of the sommer, and the rigor and sharpnesse of the winter, inuiteth & leadeth his spouse vnto the spring-time.*

5 *A description of this spring-time.*

6 *What the fair flowers of the church are in their season.*

7 *The Lord planteth with these flowers the ground-plat of his Church, by his holy gardiners.*

8 *A comparison of these goodly flowers with the false glosse of the false Church.*

9 *A complaint touching the sterilitie & scarcitie of these flowers in al estates of Christians in our daies.*

10 *The sonnets and songs which ring in the true Church opposed to worldly poems, and vnchast and filthy balladdes.*

11 *The song of the Bridegroome inuiting his spouse.*

12 *The song of the spouse answering her Bridegroome.*

13 *Together with the flowers are found likewise most pleasant fruits in the garden of the true spouse.*

14 *A difference betweene the fruite of this garden, husbanded and trimmed by the bridegroome, and those vertues which men call morall.*

15 *The garden of the Church is not replanted a newe after the winter is past, but hath beene & doth remaine planted from the beginning: and how greatly they are abused who take that which is old for new, and that which is new for old.*

16 *The young figges, must become perfect figges: and the young sower grapes, must ripen and become good raisins.*

17 *An exhortation upon all that which went before, grounded upon the fig-tree which was cursed by the bridegroome.*

FOur first Parent had not gon beyond and transgressed the commandement of his Creatour and maker, the temperature & mutual harmonie of the heauens and the elementes had remained and continued in such compasse and measure, that in this life, which the Apostle Saint Paul, 1. *Cor.* 15. 45. maketh to consist of a liuing soul, man had receiued, neither hurt, nor chaunge, but had beene maintained and continued therein so long as it had pleased God. But man hauing so wretchedlie and carelesly offended God, did most iustlie enthrall and make himselfe subiect vnto death, *Rom.* 5. 12. and thereupon haue entred all the disorders and confusions, by which death hath beene caused, aswel within men, as without: among the which wee are to account among the principal causes, the chaunging of the seasons through which there happen these coldes and heates, moistures and droughs, which are as it were so manie preachers of the sinnes of man, and so manie executioners of the iust condemnation of him. This notwithstanding, it is a marueilous, naie an infinite grace & fauor that the Lord hath so ruled this vnrulinesse, & so ordered this disorder, signified by Moses, where hee saith, that God beeing prouoked by the sinne of man, cursed the earth, *Gen.* 3. 17. that for all this, the woorld is maintained and continued by a reciprocal and enterchangeable succession of foure seasons: which is reckoned vp for a speciall fauour vnto mankind after the deluge *Gen.* 8. 22. the sharpnes of the winter, being bounded with the sweete and gracious spring-time, as if death were chased away by life: & the parching heat deaded

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by the tẽperature of the autumn-time, according as the ſunne accompanied with light and with heat, commeth near, or goeth farther from vs, a work of God maruailouſlie, nay infinitly admirable.

2 Now if this viſible woorlde and which tendeth vnto his ende and terme, bee ſubiect to ſuch varieties of years, ſeaſons, moneths and daies, the other worlde which is ſpirituall, albeit it tend vnto immortality, is yet more turning & wheeling, not on two ſtars, which the Aſtronomers call Poles, but vpon the wheele of Gods prouidence conducting this other woorld by the ſprings of a motion altogether ſecret and vnknowen vnto vs, except it be ſo far as it pleaſe God to make vs more particularlie to knowe and perceiue them. I vnderſtand by this other world him, *whoſe ſinnes are taken awaie by the Lambe*, Ioh. 1.29. him, *for whom the father gaue his ſonne*, Ioh. 3.16. and who is oppoſed vnto him, *for whom Ieſus Chriſt ſaith that hee praieth not*, Ioh. 17.9. and, *from whom alſo wee are ſeuered*, Ioh. 17.16. In a worde it is the Church that is here ſpoken of, and which hath, ſo long as it continueth here belowe, her ſpring-time, and her ſommer, her autumne & her winter, not ruled by the courſe of the ſtarres, but, as I haue ſaid, by a ſpeciall motion of him, who hath made the heauens and the earth, to beginne and ende, where, and how far, and in what ſort it pleaſeth God. Neither is it therefore to bee ſaid that the Church, beeing compoſed of men, paſſeth not through the colde and heat of this lower and elementarie world, and by the effectes which follow thereof, as are barrennes, famines, plagues, and other inconueniences, nay that ſometimes it ſuffereth not in theſe things more then others, as this argument is handled at large, *Pſ.* 73. yet notwithſtanding, this naturall diſpoſition of ſeaſons is not it whereby wee muſt iudge the ſeaſons of the Church, becauſe her ſpring time is often in the greateſt and ſharpeſt winter of others: and contrariwiſe that which is the ſpring-time to others, is vnto her the moſt rough and tempeſtuous winter. For ſhee hath her ſunne by her ſelfe, the approching whereof with a milde and quickning heate, not parching or ſcorching, bringeth her al-

waies a most pleasant spring-time for her better sowing, budding, & florishing: & afterward a tēperat sūmer for the bringing forth of her fruit: after that a goodlie autumn to gather it in his ripenesse: & finally a good winter for the enioying thereof, and preparing of another seede. Contrariwise when this sunne withdraweth it selfe, or distributeth not the influence of his light and heate, as the necessities require, there are no good times of sowing, or of haruest, or of vintage, but a general barrainnes and mortal famine; in a word, a perpetual winter, that a man cannot see so much as one greene leafe, though all the woorlde besides bee in great good health and tranquillitie, with plentie and abundance of al dainties and delicacies. This sunne is this Bridegroome: *that sunne of righteousnesse, who carrieth health vpon his wings*, Malac. 4.2. *that braunch of light or daiespring from on high*, Zach. 3.8. Luke.1.78. *lightening them whom hee found in the shadow of death*, Esai.9.2. *and shining on his Ierusalem*, Esaie.60.1.2. And becausse that this is by the order which he hath establisshed, that this world of his is gouerned, I meane by the sincere preaching of his word and the administration of his sacramentes, accompanied with the efficacie of his holie spirite, according as the sunne drawing neare or going farther off, appeareth vnto the worlde, we must necessarilie conclude, that according as this holie ministerie hath his force, or is depriued of it (whether it be for a time eclypsed, or whether it cast forth his beams mightily, but mē loue darknes stil more then this light, in such sort that litle effect thereof appeareth) it is vpon this diuersitie and difference wee must iudge of the good and faire weather, or of the il and hard time of the Church, & not according vnto the outward either prosperitie, or aduersitie of this worlde belowe. Notwithstanding when it so pleaseth God, *the sunne of the Church, and the sunne of this world* meet, to cherish it in al kind of sortes: as sometimes on the contrarie, both of them are withdrawen together, to bring on it a marueilous rough and as it were a deadlie winter.

3 Examples hereof are sowen throughout the sacred histories

ſtories, and appeare yet moſt clearly in our time: but I wil content my ſelfe with the allegation of a few notable examples, vnto the which Salomon himſelfe might ſeem to haue had an eſpeciall regard. I ſay then, that if euer the Church enioyed a goodly and faire time of weather, it was vnder Ioſua and the gouernours of that time, the people beeing planted together with the ſeruice of God, moſt triumphantly in the land of promiſe, as appeareth by that which is written in *Ioſu.* 24. 35. Afterwarde, for al the time of the Iudges vntill Samuel, if it had one faire day, it had an whole yeare of ſtormy weather and tempeſtes. And what a witnter was that time, in the which the Arke of the couenant was taken captiue, Silo ruined, briefly all brought into an vtter confuſion? God draue away afterwarde this ſtorme of fowle weather, by his Samuel, who alſo reformed the ſchooles of the Prophets. But this ſun-ſhine was ſcarcely appeared, when horrible darckeneſſe was brought in by Saul, the Prieſts themſelues beeing maſſacred, ſorcerers and ſouthſaiers ſet vp and reſtored, and the people expoſed to ignominie among their enimies, beeing as a body without an head, vntill that Dauid, not without grieuous rough ſtormes, being made king by the Lord, the goodly clear fair wether indeed began to ariſe, which continued as it were vnto his full noone, vnder Salomon, who furniſhed the houſe of the Lorde both within and without, with a moſt triumphant magnificencie, at which time God graunted ſo long a peace vnto his Church with aboundance and plenty of all temporall bleſſinges: and it may be that the Bridegroome ſetteth before the eies of his ſpouſe, that happy change of the time, inuiting & bidding her to awake to haue the fruition thereof. As much may we and ought we to ſay, to haue come to paſſe in the time begunne, about theſe threeſcore yeares ſince, the lord hauing of his infinite bountie and mercy driuen away out of a great part of Chriſtendome, the horrible and deadly darckeneſſe of that Idolatry brought in by the falſe whore with ſuch an efficacie of the ſpirite of error, that the greateſt part of them who attribute vnto themſelues the name of great Catholickes and

Christians, are yet therewith vnto this day enchanted and bewitched. This spring-time therfore was sent by the Lord from heauen, who raised vp in our time these great and famous personages in the holy ministerie of his woorde, and on the other side placed in the seates of magistrates, his Ezechiasses and Iosiasses, who mightily destroyed the newe Baalimes and Astarothes.

4 And what did they els but call and inuite this spouse, being awaked, to come vnto her Bridegroome, and to accompany him into those goodly gardens of true delights wherof the Prophet maketh mention, *Psal.* 22.36? And we which are succeeded after them, what other thing doe we but crie in your eares, in the name of this Bridegroome, *Arise, come, the winter is past, the goodly weather is come, the acceptable time, the day of Saluation*, 2. Cor. 6.2. But alas, what shall I say? Euery one playeth the deafe mã, euery one is asleep, euery one is shrowded & nestled, in I know not what retchles securitie: against the which though we haue long cried, yet we crie still in vaine, so that the end is, wee are likely to be shortlie awaked, by other maner of messengers. In the meane time let vs take a viewe of the excellent description of this goodly season, whereof mention is made by Dauid, *Psal.* 118.24. to the end that they who haue eares may heare what the Bridegroome here saith, and reioyce in this merry good morowe of his.

5 *The winter*, saith the Bridegroome, *is past, the raine is past, it is gone away*. We know that the winter is nothing els but the death as it were of the woorld, besides that the stormie colde and the obscuritie and darkneſse of the ayre couered throughout with thicke cloudes, depriue men of the vse both of the heat as also of the light of the sunne. The Church on the contrarie side is the kingdome of light, *Ioh.* 5.6. and 1. *Thess.* 5.5. And because that *Iesus Christ is the life*, Ioh. 11. 25. nay *hath life in himselfe*, Ioh 5.26. it followeth that the church only is in life, as the worlde is in death: and therefore is she also compared vnto a forrest of trees not dead, and such as are ready to be cut down, and cast into the fire, *Mat.* 3.10. but alwaies greene,

florishing

floriſhing, and laden with fruite, *Pſalm.* 1. 3. yea and that when they are extreme old, *Pſal.* 92. 14. The reaſon is added in that place, becauſe they are planted by the riuers of running waters; and of what waters? Certainly of thoſe which flowe forth vnto eternal life, *Ioh.* 4. 14. not of that which is in ditches and welles, riſing from out of the bowels of the earth, *but of the water*, ſaith this Bridegroome, *which I giue*, which iſſueth from aboue, not which this ſun draweth vp from the earth, but ſendeth down into the earth, as flowing & proceeding from him, as it is ſaid, *Pſal.* 110. 3. that *the Church is borne of the dew of this morning*: and *Matth.* 5. 45. beeing borne anew by the water which is from aboue, which is the ſpirit of God, *Ioh.* 3. 15. much leſſe that water, which is drawne out of ſome ſtanding poole, or ceſtern: but that which is moſt pure, and moſt cleane *Ier.* 2. 13. namely, not the water which men haue digged in the earth, but which himſelfe ſendeth from heauen, and whereunto hee calleth and inuiteth all thoſe who are his, *Eſay.* 55. 1. Theſe things being well conſidered, teach vs to know the true Church, from the falſe, I meane the liuing Church from the deaſt, *Apoc.* 5. 1. the true woord of God, powred from heauen vpon the Prophets and Apoſtles, to carry abroade and diſperſe it through the whole woorld, *Eſay.* 2. 20. *Apoc.* 22. 2. from the falſe proceeding from the earth, and out of mens braines, *Eſay.* 29. 13. and *Coloſſ.* 2. 22. and conſequently the true chriſtian, from the ſuperſtitious and from the hypocrite.

6 That which the Bridegroome addeth of flowers with which the earth is tapiſtred, is referred vnto the ſame that that before, beeing meant hereby the efficacie and working of the holie ghoſt in the Church, when it pleaſeth God to bleſſe the labour of his miniſters and ſeruants, in ſuch ſort that the whole ground of the Lord is throughout platted with flowers, which caſt a ſweet ſmel euen vnto heauen, being moſt pleaſing vnto the Lord, I meane, *in Ieſus Chriſt*, ſaith the Apoſtle, 2. *Cor.* 2. 15. *and not in themſelues*, that men forge not vnto themſelues merites out of the qualities of the faireſt and ſweeteſt flowers, which our garden can bring, though it be bleſſed from aboue:

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so far is it that that ground, on which the pestilent and contagious windes which come forth of the holownes of the earth doe blow, can produce these flowers which are heere mentioned: how euer they smel sweete vnto men, who beare themselues in hand, that the filth of their inuentions, sauour of musk before Lorde. These flowers then are such as God soweth in his ground, 1. *Cor.* 3. 9. namelie by the ministerie of such as hee hath ordained *to plant and to water*, 1. *Cor.* 3. 16. for which cause the Apostle calleth the Philippians *his ioie and crowne*, Philip. 4. 1.

7 For who else soweth these flowers but the Lorde, who sendeth them from an high, by his most precious woorde, dispensed and administred by the order which hee hath established? *Esai.* 5. 2. namelie vnder the Lawe, in that magnificent temple togither with all his furniture and prouision, & by that so wel ordered armie of the Priestes and Leuites, in that magnificencie, which is particularlie painted out vnto vs, in the first of the Kings & the first of the Chronicles, wherunto we must adioine the wisedom of Salomō, which gaue his shining brightnes vnto the ends of the world, accōpanied with al other blessings of God, by which his people became admirable & wōderful to al the natiōs of the earth. But yet were al these flowers nothing in comparison of the ministery of the gospel, committed first vnto the Apostles & Euangelists his most excellent and diligent planters and sowers, 1. *Cor.* 3. 9. by whom the garden-plat as it were of this woorlde beeing turned vp a new, & transformed into a new terrestrial paradise was afterwardes in his time not onelie simplie checked and enameled with flowers, but also enriched with the most precious treasures of that which is aboue the heauens, powred downe first in al aboundance and perfection vpon the head of this Bridegroome, who afterward made an admirable and infinit larges thereof on the daie of Pentecost, as the Apostle maketh that goodly reckoning of them, 1. *Cor.* 2. and especially *Ephes* 4. 11. speaking of the vocations trulie ecclesiasticall, which are the true beutie and ornament of the Church, not accompanied with

with such temporal blessings, as was the Temple & kingdom of Salomon, but altogether spirituall and incomprehensible, and hath the crosse it selfe for her garland, and as it were an especial marke that she is not of this world, but hated and persecuted of the woorlde, as was her head; *Ioh.* 17. 14. 16. vnto whom we must by this means be made conformable in death, to bee also one daie in life and in glorie, *Rom.* 8. 28. and 2. *Tim.* 2. 1.

8 The marks therefore of the true Christian Church are neither steeples, nor towers, nor other sumpteous & costly buildings, nether crosses, nor miters of gold or of silver, nor clothes of gold, or precious stones, which had their place in the auncient tẽple to serue for the rudiments & principles of the world, & to be the figure of that whereof Iesus Christ is the body, *Col.* 2. 8. 17. and *Heb.* 10. 1. So that now all this pelfe and trash is the ornament and decking of the whore, *Apoc.* 17. 4. but the Churches true ornament and setting forth is, in respect of the Lord, the order of his holy ministerie & seruice set vp & established: & in respect of herselfe, the certainty of vnderstanding and assured knowledge she hath of the secret of our saluation, *Col.* 2. 2. and the fruites of the spirit, recited by the Apostle, *Gal.* 5. 22. flowers truly pleasant and liking the Lorde through his grace.

9 But alas, as we haue great occasion to magnifie our good God and father for that which proceedeth from him: so what exceeding cause haue we to humble and condemne our selues before his face? For where shall these flowers be found among vs? And if there be any, as the word of the Lord, is neuer without some effect, *Esa.* 55. 11. shal we yet be able to find so many as may suffice to make a nosegay, to present our Bridegroome withall? I dare not say it standing here in the chaire of truth, shall we find any of these flowers in the marchantes shoppes? No, for there is nothing smelleth sweete vnto them but gaine. What? In the courtes and tribunals of iustice dispersed heere and there through Christendome as it is called? Alas, not to speake of the negligence there committed, which displeaseth

God so highly, and the acception of persons, a thing so stinking before him, is it possible to find any sweete smelling violet in the desert of extortion, of falshood, of consciences set to sale, of desire of reuenge, of making a trade and liuing in setting al the woorld a pleading? Goe we to men of occupation, and what shall we finde? Deceit and coosinage in some, idlenes in others, yea in such as liue by their daies iourney, and especially in the best woorkmen. I report me to the places hereabouts so much vsed and haunted with their playing at keils both within & without the cittie. I report me to the tauerners accounts, who liue by the idlenes of such people: to the teares and monings of wiues, who carry the marks of their idle and dronken husbands: and to their litle children pining and languishing away, and ready to die with hunger. But peraduenture you shal find some sweet flower among these great ones who liue by their rent. Nothing lesse. But, *what will will you giue mee* is the first entrance vnto your sute. *I am content you haue it* keapes aloofe. Wade you farther in it, you find nothing but *double dealing* and *vnsatiable couetousnes: If you meane to renue your lease*, speake to my dame, for shee rules the house. And yet you must say grand-mercy, I thank you sir to the butcher that hath cut the purse, though the poore sheepe can bleede no longer. It may bee the wemen who make so much of garlandes and nosegaies, wil furnish vs with some of these flowers: Not a whit: for they are well agreed in this poynt, and Madam is as good as Mounsieur, and Mounsieur as Madam, maister as mistres, and mistres as maister: nay heere it is and among these you shall finde all stinking vanities and superfluities from the head to the feete, what euer lawes the magistrates make to the contrary, what warnings so euer we make them in the name of God, what visitation so euer the Lord lay vpon them. For what can all this do or profit?

10 The Bridegroom addeth, *that the time of the musike of the birdes is come, & that the turtle hath been heard.* But what musike is this? And what are these songes? Not these vnchast and filthie poemes which men bring vs euen hither, so stinking that

neuer came greater infection out of the dungeons of the most infamous brothel-houses that euer were: not such soundes as are cast into the ayre in a toung vnknowne, both to the singers themselues, and to such as heare them sing. 1. *Cor.* 14. 15. Not these infamous hymnes or proses full of Idolatry, which the Idolaters houle foorth vnto their dumbe Idoles, 1. *King.* 18. 16. Not these cantels & morsels of scriptures warbled, quauered and, crochetted to giue pleasure vnto the eares: not these vaine and sottish songs and ballades which the fildes ring of al harueſt and vintage time: but those, those songs, I say, which God teacheth vnto the heart, & putteth in the mouth of those who are his, *Psal.* 40. 4. Of which sort we haue a great nomber made and vttered by the holie ghost. With this harmony therefore the Bridegroome tuneth his song, and inuiteth his spouse to keepe therein like time and accord with him.

11 And what is this voice of the spouse but his holy worde which hath rong in the world, & hath in most diuine sort charmed his Church, first of all by his prophets, afterwardes in his time by himselfe in person, then by his Apostles, and yet in our daies by his faithfull Pastors and Doctors? *I am thy God, and the God of thy posteritie,* sang hee to Abraham, *Gen.* 17. 7. *and in thy seede shall all the nations of the earth be blessed,* Gen. 26. 4. *which daie of the Lord he sawe and reioyced therein,* Ioh. 8. 56. *Vp, arise,* hath he saide to Ierusalem by Esay, *be bright, for thy light is come, and the glory of the euerliuing is risen vpon thee,* Esay. 60. 1. *we bring you tidings of great ioy, which shalbe vnto al people,* said the Angels vnto the sheepeheardes, *Luk.* 2. 10. filling and repleniſhing the ayre afterwardes with this diuine Canticle and song, *Glory bee vnto God in the highest heauens, & peace in earth towards men,* Luk. 2. 14. and his song or charge what is it? *Come vnto mee all yee that are heauy laden and oppressed, and I will ease you,* Math. 11. 28. And what is that of the Apostle? *Reioyce alwaies,* saith he, *and againe I say vnto you reioyce,* Philip. 4. 4. And to the end we should not think, that the crosse which is an inseparable companion of the gospell, hindreth any whit at all this ioy, *In asmuch,* saith he by the mouth of Saint Peter, *as you are partakers of Christes*

sufferinges reioyce yee, 1. Pet. 4. 13. which lesson himselfe had learned of his maister, *Matth.* 5. 12.

12 Behold then the time whereof the Bridegroome heere speaketh, beholde the songs of this *turtle* which calleth her mate vnto her, which faileth not to answere her with the like, as we see the examples thereof in the songes and Canticles of the Saintes: whereunto the yong birdes also inuite vs, knowing the time of their chast mating & coupling: for which cause we are to our great reproch & that iustly sent back vnto them by the Prophet, to learne our duty, *Ierem.* 8. 7. And let vs note that when wee speake of songs which ought to ring in the Church, the question is not so much of the voice, albeit *the mouth must confesse that which the heart beleeueth*, Rom. 10. 10. but the heart within and the mouth without must accord, that we be not touched with that reproch, *This people honoreth mee with their lyps, but their heart is far from me.* Esay. 29. 13. And in an other place, *what hast thou to do to recite my ordinances, and to make mention of my Law within thy mouth?* Psal. 50. 16. And therefore the Prophet saith not onlie *that we must praise God, but that his praises are sitting vnto them who walke vprightly*, Psal. 33. 1. Secōdly the true faithful mā is composed altogether of mouthes and of tonges, neither thinking, nor saying, nor doing anie thing, nor in a word hauing ought in himselfe, but that which declareth & testifieth the glory of him, whose newe creature hee is, created for his glorie, *Ephe.* 1. 12. and 1. *Cor.* 10 13. otherwise wee know not what this spring-time meaneth. For how euer it be, the land of the Lord is of songs and thankesgiuings, *Psalm.* 118. 15.

13 And this is cause why the spouse addeth for other marks of the spring-time, that *the figg-tree hath yeelded foorth her yong figges, & that the vines are shooting out their young grapes*, to shew vs that in the Church of God grace is giuen vs, not onelie to will, which is as it were the flower, but also to do, which is the fruit, to wit, the effect of our will, *Philip.* 2. 13. *Eph.* 2. 2.

14 And let vs note that he speaketh of two kinds of fruit, the most delicate that bee, to shew vs the difference, which is

between

betweene the appearaunces of vertues, ordinarilie called *Morall vertues*, (such as they are) which a man may meet with-all in them who are not regenerat, in whom god doth in some sort represse that naturall wickednes which is in all, whose woorkes notwithstanding, are without either tast or sauour, (according vnto that which is saide, *that whatsoeuer is without faith is sinne*, Rom. 14.23. and that without Iesus Christ there is nothing which can please God vnto saluation) and the works of the children of God gouerned by *the Spirit of regeneration* Rom. 8. 9. For which cause it is also saide *that faith which is without workes is but a dead thing*. Iames. 2. 26.

15 Farther let vs note that he speaketh in this place of the Church, not as of a ground planted altogither newe, but as an ancient possessiō & heritage, which being for a time laid wast or fallow, hath been husbanded anew and manured. For as for the true Church of God, shee shalbe alwaies found to be more old and auncient, then the false, seeing that truth is before lying, and that which is sound and entire before that which is false and corrupted. So was Adam created after the Image of God, before he was deformed by sinne: and after sinne was entred, Adam and Eue beleeuing the promise of saluation (for otherwise there should haue been no Church in the world) the Church which is the citty of God, had her beginning before the citty of Satan, which began from Caine & his. But seeing that men haue, time without mind, accustomed to set foorth and commend themselues vnder the name of *Antiquitie*, especially vnto them who are ignorant, whose ignorance they abuse who liue by this abuse: behold how it commeth to passe that they which will not suffer themselues to be better taught, take often times that which is newe for olde, and that which is olde for newe. Such are they of whome Saint Peter speaketh, who saide of that time, when a man spake vnto them of the second comming of the sonne of God to iudge the world, which wee yet wait for, *that al things were, as they are now, since the first fathers: which thing is false* saith hee. *For they should knowe that the world was not created in such sort in the beginning as now it is,*

and that God hath already executed an horrible iudgement on the corruption thereof. In this sort after the captiuitie they reproched Ieremie, *that he had marred all, and that then and before he medled with preaching vnto them, they and their fathers found themselues in good case by calling vpon the Queene of heauen and burning incense vnto her*, Ierem 44. 17. nay which more is, when they heard Iesus Christ himselfe to speake, they saide, *What kinde of new doctrine is this?* Mar. 1. 27. But Iesus Christ answered them, *Search the scriptures for they speak of mee*, Ioh 5. 39. Now this Queen of heauen was the sunne, as the phrase of the Hebrue toung doth import, and in my time what other difference hath there been but this, that by the *Queen of heauen*, is ment not the sunne but the *Virgin Mary*, as if there were *a Queene mother in heauen?* For it is certaine that there is *a Queen*, the spouse of this Bridegroome which is already partly in heauen, and partlie yet languishing here on earth, to wit, the Church being coheire with Iesus Christ, as shee is also called by this name of *Queene*. Psal. 45. 10. but this is not becausse shee should be adored. Not the whole church, I say, so farre is that the blessed virgin euer required, or yet requireth that which is properly belonging vnto her sonne, or that she allowed of (to admit that shee coulde vnderstand them) these titles ful of most horrible and most execrable blasphemy, to be called *a Mediatrix, mother of mercy, our life, our hope, hauing power to commaund her son.* And yet to find fault with al this, were a point of greater impiety in the opinio of them, who call themselues chiefe Christians, then if a man had denied God, an hundred thousand times. For behold, say they, there was neuer yet any since Christes time, that called not vpon this *Queene of heauen*, & al the Saintes, yea who gaue not credit to al these thinges, which you cal miserable abuses: as neuer yet the time that there was not Masse said, & a Pope to be gods vicar in earth. And what new gospel the I pray you is this of yours? Where was this newe Church of yours I praie you fifty yeares ago? Behold their common language. But we wil send them backe vnto this text, and wil tell them with this Bridegroome, that this is that onely vine which hee trans-

ported

ported out of Aegypt, which hath beene a long time in the bandes of wicked, not vineyarders but destroiers, from whom it is now taken, to be restored and husbanded. The wild beasts haue brouſed it, but God hath made vp the hedge thereof againe, & ſet vp his wine preſſe in it, *Pſal.* 80. 15. & *Mat.* 21. 33. they are the ſame *fig trees* which were before, but beeing become barraine for want of caretul trimming and looking too, they now beare *litle figs*, as the vine beginneth to ſhoote forth her *tender grapes*. Such was the condition of the Church after the ſtorms which fel in Saules time, which Dauid by all means ſought to remedy, but was not able notwithſtanding entirely to perfect the ſeruice ceremonial, nor the temple, which Salomon afterward hauing compaſſed, he compareth this newe reſtabliſhment & reformation vnto a *plat of ground where the fig trees are laden with young figs, and the vine beginneth to yeeld foorth her ſmal grapes*, giuing great hope of a goodly vintage.

16 But what? Theſe young figs, and theſe ſmal grapes may not remaine at one ſtaie, but the young figs muſt become fair and good figs, and the ſmal grapes muſt proue faire and goodlie raiſins. As the young child hangeth not alwaies at the mothers breſt to ſucke ſtill, but liueth and is nouriſhed with ſolid meat, after his ſucking time is paſt, 1. *Cor.* 3. 2. In a word we are regenerat and borne a new in Ieſus Chriſt, to encreaſe in him by little and little, vnto wee be come vntill his ful ſtature in vs, *Eph.* 4. 12. & we are entred the liſt, not to ſtand ſtil in the middeſt of our race, but to runne ſtil on, vntil wee ſeaſe vpon the crowne of eternal life, 1. *Tim.* 6. 12.

15 Behold, I ſaie, what our dutie is, that we be not that vnhappie *fig tree* which repreſented the miſerable nation of the Iewes, whoſe cutting off was near at hand, and whereof mention is made, *Mat.* 21. 19. where it is ſaid that the Lord finding on it nothing but leaues, curſed it, though the ſeaſon did not ſerue for figgs. And why ſo? To ſhew the Iewes that the time of iudgement was come, becauſe they had let the time of grace and mercie to paſſe; as hee before declared vnto them, *Luk.* 13. 6. and therefore, ſaid he vnto his Diſciples, *As you know*

that

that the ſummer is neare when the fig tree ſhooteth foorth his leaues; ſo when you ſee the ſignes of my comming, knowe you that I am hard at the dore. And what ſhal we ſay hereupon, touching the time that wee are in? Truely happie if wee knew how to know the viſitation from on high, *Luk.* 1.68.78, but more then thriſe vnhappie, through the hardnes of heart, and rebellion of the world, *Eſai.* 5.24. For is it not in our time that the lord hath begunne to raiſe vp this *vine* which was laide waſt, and to dig vp the earth round about this fig-tree to mould it better? Is it not in our time that *the fig trees* haue brought forth their *young figs*, and the *vine her ſmal grapes*? Yea (I dare ſaie it, and God be praiſed for it) there haue beene faire and good *figges* growen, goodlie and pleaſant *grapes* yeelded. But alas, beſides that the winds which haue fel and the ſtormes of hail, which we haue brought vpon vs by our ſinnes, haue ſhaken the trees and the vine plantes, and conſtrained the Lorde of the vineyard to haſten his vintage, in what ſtate is this ground and heritage at this daie? Naie how manie *fig trees* and *vine plantes* ſee we plucked vp by the rootes? How manie *young figs* and *ſmall grapes* are fallen downe? And what hope doe the youth of our time yeeld vs? Alas very litle, the time being rather come wherof mention is made *Eſa.* 5.2. the Lord complaining and ſaying, *I looked for fruit of my vineyard, but it hath brought me nothing but wild grapes.* What remaineth vs then but that the withered braunches of the *vine*, and the dead bowes of the *tree* be cut off and caſt into the fire? *Mat.* 3.3.10. *Ioh.* 15.6. And indeed are we ſo blind as not to ſee that this is come to paſſe in the Eaſt, Weſt, North, and South: and ſo to continue more & more? Are we ſo deaf as not to heare the great blows of the hatchet & axe *hewing downe the goodly carued ſeelings of the houſe of the Lord*? Pſal. 74.5. Do we not heare the Lyon roare, and the waues of the Sea to make a noiſe? *Eſai.* 5.29. And if the Lord haue not ſpared the naturall braunches, will hee ſpare the ſmall abortiue ſuckers? *Rom.* 11.21. Let vs therefore craue of our good God eares to heare, and praie him that he wil giue vs the ſpirit of repentance and conuerſion, and preſerue and bleſſe the reſidue of this his vine-

yard

yard, which hee expecteth in great patience, that wee should bring forth fruites of righteousnesse and of charity, which may be pleasing and acceptable vnto him, vnto his honor and glorie, and vnto our soules health and saluation.

Almighty God &c.

THE XXI SERMON.

Our helpe be in the name of God, &c.

It is written as followeth in the second Chapter of the Canticle of Canticles, the 13. and 14. verses.

13 Arise my Loue, my faire one, and come awaie.

14 My Doue which keepest thy selfe in the clefts of the rocke, in the secret places of the ascent thereof, shew me thy face, let me heare thy voice: for thy voice is sweete, and thy face is comelie.

1 *The Bridegroomes calling to awaken his spouse, so often reiterated, declareth what naturall heauines and drowsinesse is in the best sort, which can be corrected by no other meanes, then by the voice of the Bridegroome onely, who maketh himselfe to be heard.*

2 *The spouse is sometimes made so wild and so hared, that shee is forced to giue place vnto her persecutors: but yet remaineth a Doue still in her holie puritie.*

3 *Examples of this vnder the olde couenant.*

4 *Examples of the same vnder the newe couenant, beginning from Iesus Christ himselfe.*

5 *The Romish puttock hath skared the Doue out of the plaine: but the Bridegrome hath begun in our time to reclaim her.*

6 *The spouse, the Doue thus skared, insteed of stooping, skirreth aloft, where she findeth her sure rock to foote on.*

7 *The spouse beeing brought downe from the rock, where for a time shee was hid and remained dumbe, must make her selfe to be cleerlie seene and heard of her Bridegrome.*

8. *An exhortation to put this doctrin throughlie in practise.*

9 *A reprehension of the negligence of some, and the vnthankefulnes of others in this behalfe.*

THE residue of this thirteenth verse which wee haue read vnto you hath beene before expounded, in the tenth verse. But it is not without cause here reiterated. For besides that by this recitall againe of the same thing, we are aduertised, more neerely to consider of, and more often to wey the contentes and meaning thereof, for the excellency of the comfort and consolation therein compriſed: ordinarie and dayly experience might be able to teach vs, how by nature, yea and that after our regeneration, we are heauie and sleepy, and alwaies drowsie and lazie, some of vs standing stocke still in the waie we began to take, others trayling the wing, insteede of flying on, others turning taile and going backward. And therefore it is more then necessarie that we bee daily warned and pricked forward, the Lord, by whose only voice and mercie we are awakened, shewing herein as in all the rest, his more then admirable patience in this, that he ceaseth not to crie continuallie in our eares, to draw vs vnto himselfe, as it is said, not without great reproch vnto them, *that hee bare forty yeares with the maners and conditions of his people*, Act. 13. 18. and Psal. 95. 10. as the Lord also complaineth in Ezechiel 22. 30. and is declared vnto vs at large vnder the similitude of the vineyard, *Mat.* 21. 33. And what shal we neede to goe farre for examples? What hath the Lord done for the space of these threescore yeares, since he began as it were a newe to open his mouth among vs? And what doth he stil euerie daie, but cry, *vp arise, vp arise, vp arise*, Eph. 5. 14. but who is he that giueth eare vnto him? Who is he that awaketh? Where is hee that putteth himselfe in the waie? Nay contrariwise see wee not that the most part make a mockerie of it? Some to saie, hold thy peace, others to seek by all meanes of cruelty and subtill treacherie to stop the Lordes mouth? See we not what swarmes of Couetous men, Ambitious, Adulterers, Gluttons, Dissolute? In a word, who is hee that answereth not, let me alone, I haue somewhat else to do? Giue

mee leaue to take a reckoning of my monie, to seeke after my gain, ease, & preferment, to be merry & passe away the time, as others doe: briefly to say, let me be damned, what need you to care, you shal not answere for me? And if anie man happily answere, Lord I goe my waies thither, is it not for the most part to doe as he did, of whom it is spoken, *Mat.* 21.30. And what wil follow of this in the end? Mary euen that which is said in the same Psalme 95.11. *I haue sworne in my anger, if they shall euer enter into my rest*, and that which is said, *Sopho.* 1.12. *At that time I wil search euerie corner in Ierusalem with candels, and wil visit those men which are frozen in their dregs and saie, the eternall doth neither good nor harm.* O wretched case, O miserable estate! And therefore for the honour of God, my brethren, let vs bee more carefull for our saluation. *Let vs content vs with that which is past*, 1. Pet. 4.3. and *let vs not heap vpon our heads the anger of God, against the day of wrath*, Rom. 2.5. but seeing he saith againe, *vp, arise*, let vs doe as our father Abraham did, who rose and departed out of his owne land assoone as the Lorde had said vnto him. *Get thee out of thy countrie*, Heb. 11.8. & Gen. 12.1. and as Matthew the publican, who being at the receit of custom, so soone as the Lord had said vnto him, *follow me*, staied not to make vp his bookes and to tel his monie, but left al and followed him, *Mat.* 9.9. Moreouer the onelie excellencie, nay more then excellencie of this speech of the Bridegroomes, shoulde it not suffice to make the drousiest of vs al to awake, to speak, to run? For what a thing is it, to be called the loue or beloued of this great sonne of God, *who hath loued vs more then himselfe, by giuing his own life for vs to ransome & redeem vs from death*, Ioh. 10.15. & 1. Pet. 1.19. yea *to make vs coheirs with him*, Rom. 8.17. and what beuty is comparable *vnto this glorie which waiteth for vs*, 2. Cor. 4.17. and 1. Cor. 2.9. *of which we haue alreadie the pledges*, 2. Cor. 5.15. namely *the knowledge of the deep things of God*, 1. Cor. 2.10. & the worke of sanctification which he hath begunne in vs, & which hee will continue in vs vnto the end by his holy grace, 1. *Ioh.* 3.10. Fie therefore on the world, from out of which wee are separated: fy on this soup of Esau for which he quitted and

gaue ouer the blessing, which hee coulde neuer recouer afterwarde, *Gen.*26.32.and *Heb.*12.15. Fie vpon this vaine appearance which passeth away as a dreame, and cooseneth vs so easily as this same Salomon hath at large taught vs in his booke of the Preacher, & as the Apostle sheweth vs, 1. *Cor.*7.31. And whither wil he that we should go? *Vnto him, vnto him,* that is to say, *vnto this light of glorie*, 1. Pet.2.9. *vnto this incorruptible inheritance*, 1. Pet.1.4. *vnto this kingdome which he hath prepared for vs since the foundation of the worlde*, Mat. 25. 34. And who is then so wretched & vnhappy as to desire to be stil creeping here below, & who wil not rather say with Dauid, *O how long & how tedious is this my abode vnto me, with these inhabitantes of Kedar and of Mesech?* Psalm. 120. 5. and with Saint Paul, *I desire to bee dissolued, and to bee with Christ*, Philip. 1. 23. and, *O miserable man that I am, who shall deliuer mee from this bodie of death?* Rom. 7. 24. Neither ought wee to excuse our selues hereupon that we are deaffe by nature, and cannot heare. For as hee calleth vs, so hee presenteth vs eares to heare: and bidding vs to come vnto him he offereth vs feete, and commaunding vs to looke on him, he giueth vs eies, *Psal.*40.7. and 146. 8. And this is the cause why hee beginneth heere, with so gracious and sweete woordes, *my welbeloued*, to shewe vs that all, namelie to will and to doe, proceedeth from him, and whatsoeuer else he demandeth of vs commeth from his mere and free good wil towardes vs, who were his enemies. But as our first Parent then, when as yet hee was not corrupted but most sound and entire in that nature, which he receiued from his Creator, did voluntarily depriue and spoil himselfe of that light he had of vnderstanding and vprightnes of wil, so his posterity for the most part, through naturall wickednes which is now in them, refuseth, both the Phisition who offereth himselfe and the phisick.

2 But let vs hearken vnto the residue of the Bridegroomes speach, seeking after this spouse: *My doue*, saith he, *which keepest thy self in the cleftes of the rocke, and in the secret places of the ascent therof.* And what are the great secrets which are compriſed in

these

theſe words? Let vs pray vnto God he wil vouchſafe to teach them vs throughly. We haue ſaid before, that the ſpouſe, the Church, is brought in in this place and repreſented vnto vs, aſſiſted by her Bridegroom in ſuch ſort, that ſometimes ſhe languiſheth after him, ſometimes ſhe obtaineth as it were the fianſailes, ſometimes ſhe ſeemeth to be as it were a far off, ſometimes as it were ſomwhat nearer, ſometimes ſhe is ſeeking as it were after him, ſometimes ſhee ſeemeth to be ſought after: which thing we are neceſſarily to vnderſtand & diligently to conſider, that we take heed the better of the mask of the falſe Church, which many paint foorth and ſhape out vnto themſelues in their owne braine, perſwading themſelues, that the Catholique Church continueth always in her apparant gloſſe and bewty: contrary vnto that which is deliuered throughout the whole ſacred hiſtorie, and the experience wee haue ſince had, and haue vntill this day, thereof: wherein theſe ſo wretchedly abuſed reſemble the Butterflie which flieth into the candle and burneth himſelfe, and thoſe ſimple ſeely birdes which fly into the fire thinking they are in the warm ſun. This is then a falſe opinion in which many do gladly pleaſe themſelues, becauſe they would haue a goſpel of eaſe and a Church all of veluet: whereas, it is in the croſſe, that the Bridegroome triumpheth, and hee was crowned with *a crowne of thornes*, and there is no reaſon the ſpouſe be put in a better liuery then her Bridegroome. Wee haue therefore heard aboue in the 11. verſe, how the Bridegroome made mention of the winter, bringing tidinges vnto his ſpouſe of the ſweete and pleaſaunt ſpring-time. Hee ſpeaketh therefore now vnto her, as if ſhee were frighted and skared as ſometimes Pigeons are and driuen from the doue houſe, and therfore flowen to hide herſelfe in ſome chinckes and creuiſes of a rocke, to haue there ſome place of retire and reſt. Where we are to note that it is properlie in theſe and ſuch like occurrences, that the faithfull ſhewe themſelues like *Doues*, not countermining deceit by deceit, but withſtanding and fighting againſt the ſleights and craftes of the world by their meeknes and ſimplicity, *Luk.* 16. 18. and

leaue not, for al the hote assaultes that are giuen them, to keep their conscience pure stil and vndefiled, as Dauid so often both in woord and deed professeth, which is the cause also why the Lord spareth them, *when the rod of the wicked is vpon them*. Psal. 125.3. and 1. Cor. 10. 13. but yeelding vnto the furie of their persecutors so much as they maie, their only refuge they haue is, to endure in silence, & patience, *Luk.* 21.19. It is this spouse therefore who beeing forced to shroud and to hide herselfe *in the clefts and holes of the rocks*, is now inuited by her Bridegrome *to come downe againe into the plaine*, the foul weather being ouerpassed and gone.

3 Such was the state and condition of the Church manie times vnder the Iudges, and especially in Helies time, as when the arcke was taken, there followed an horrible confusion. In the time of Samuel it had as it were some small refreshing vnder the beginning of Saules raigne. But by and by after, and especially during the time of the persecution raised against Dauid, the maslacring of the Priests, the discomfiting of Saul, the ciuil war betweene Dauid, & Iphiboseth, whither shal we say the small number of the true faithful were brought, so long as god exercised his iust iudgements vpon the whole country? In what estate was then this doue-house, that is to say, the tabernacle & the whole seruice of God, Silo being destroied, & the Arcke placed in a priuate mans house, to wit, Abinadabs, 1. *Sa.* 6. 22. separated from the tabernacle which was in Nob, 1. *Sam.* 21.1. & from thence was brought vnto Gibeon, 2. *Chro.* 1.3. And this separation of the Arke from the tabernacle dured vntill the time of Salomon, who (beeing a figure of this bridegroome) set vp that goodly temple as it were a doue-house, whither he inuiteth *this doue* in this place: whereunto it is no doubt, but this text ought to bee referred, especially the same being twise specified in the historie, 1. *Sam.* 7.1. & 2. *Sam.* 6.3. namely that the house of Abinadab from whence the Ark was brought by Dauid vnto Hierusalem, was seated within an hill: which it may bee Salomon meant expressely to note vnto vs, making mention of the clefts of the rocke, whither this

spouse

ſpouſe retired herſelfe during this tempeſt. But there is nothing letteth but that we may extend this yet farther. For during the kingdome of Salomon himſelfe, was ſhe not in part as it were driuen from her doue-houſe by the Idols which Salomon ſet vp? And what was ſhe afterward? So that the condition of the Church is here repreſented vnto vs, not as it is once, or fiue, or ſixe, or moe times, but as beeing an ordinary and cuſtomary thing vnto this ſpouſe, whom notwithſtanding her Bridegroome in his good time calleth downe againe *into the plaine*. So then after Salomon, by the diuiſion of the ten tribes, how many doue-houſes, I meane ſynagogues, were ruined & plucked downe, to lodge Ieroboams calues in? Whither was then the reſort and repaire of Leui, flying as it were in flockes with as many as feared the Lord into the rocke of the temple of Hieruſalem? 2. *Chron.* 11.14. But alas what was this neſt, vnder the greateſt part of the kings of Iuda, from Roboam vnto Zedechias? A neſt prophaned vilanouſly polluted with the doung of Idols, as the ſtorie witneſſeth, and is eſpecially moſt amply declared in *Ezech.* 16. What could thē the poor childrē of God do but ſigh & mourne like vnto poore pigeons in their ſmal holes? Such was the flight of the prophets into waſt & deſert places of Iſrael vnder Elias and Elizeus, 2. *Kings* 4.38. And yet was this poore culuer-houſe ſorer ſhaken, and as it were vtterly ouerturned by Ieſabel, inſomuch that an hundered of the Prophets were hidden by a good man in two caues, and fedde with bread and water, 1. *King.* 18.13. Behold alſo Elias himſelfe brought vnto that extremity, that he was faine to bee fedde in an hideous deſert by two rauens, 1. *King.* 17.16, & by the miniſtery of an Angel, 1. *King.* 19.5.6. And during the captiuity this *poore done* beeing driuen thriſe away by that horrible northerne-wind which razed at length the doue-houſe & the Citty, did ſhee not neſt, and as it were hide her head in ſecret holes? For ſo is it ſaid, *Eſay.* 26.20. and vnder the horrible perſecution of Antiochus, whither retired ſhe herſelfe with Mattathias? 1. *Macab.* 2.17.

4 But what? Beginning with Ieſus Chriſt himſelfe the Bride-

Bridgroom which is here spoken of, was he not himselfe from the time of his natiuity driuen as it were out of the world? For in what place was he born in? In a stable, the lodging of beasts, for there was no other roome for his mother, *Luk.*2.17. from thence must he not fly into the deserts of Aegypt? *Math.*2.14. Where was he brought vp and nourished? In a poore Carpenters house, *Mar.*6.3. in the cittie of Nazareth built also vpon a rock, *Luk.*4.29. a cittie of so small reckoning and account, that it is demaunded *whether any good thing can come from thence*, Ioh. 1.4. driuen thence whither must hee retire himselfe? Vnto the rocke of Capernaum, *Luk.*4.31. and 10.15. not hauing a place where to rest his heade, *Luk.*9.58. finally whither was he caried to be crucified? Vnto the mount of Iculs, otherwise called Caluarie. And where was hee laid after his death? In a caue hewen out of a rocke, *Luk.*23.53. Thus you see how the Bridegroome himselfe, during the time of his life here belowe did nothing els, but fly as a man would say from rocke to rocke, vntill he were flowne againe into heauen. This is also the way which all the Apostles haue walked, and the whole Church truely Apostolicke, being in this world as wayfarers and wanderers hither and thither, 2. *Cor.*6.5. and *Heb.*11.38. the same being foretold, euen vnto the last time, *Apoc.*12.14.

5 Such was the condition of the ancient Church, & namely of that of Rome, vntil the time of Syluester vnder Constantine the Great, since which time *this done*, which kept herselfe before vntil this time in holes and corners, finding afterwarde the spring of the meddowe, so pleasant and sweete, and so falling there asleepe, the rauening and vnclean birds are come & nestled in her place, and disguising themselues at first into Doues and pigeons, haue so flattered and enchaunted the Romane Eagle, that finally the great puttocke of Rome hath seased on the Eagles crowne, and charged himselfe with three, decking himselfe with the Eagles feathers, and namely with the capitall citty of the Empire, so that at this day the rest must doe homage vnto this beast. And this is the reason why this Image of the Romane Empire (which is the whore sitting vp-

on

on the seuen hilles of Rome) succeeding this beast whose Image she is called, being of the same nature, tendeth vnto the same end: vsing stil the same trade of ruining the doue-houses and driuing away the poore feareful doues of the Lorde with fire & sword, yea thrusting the fire into their smal culuer holes, as shee hath alwaies doone, and yet doth vnto this day. But what? The Lord hath limited the seasons of the winter, as wee see he hath doone, by continual experience, yea breaketh off suddenly the course of the stormes and tempestes as it is saide, *Psal.*65.8. and as he practised the same sensiblie, *Matth.*8.26. I speake this especially for vs in this place, which a man maie truely call a small nest placed in these cragges and mountains, which hath serued and yet serueth for an harbour of poore fugitiue doues, which hath beene by a singuler and more then admirable goodnes and mercy of God preserued, and that by euident & apparant miracles, against al the enterprises which satan and his complices could hitherto deuise: for which so great a benefit of his, God giue vs grace to be thankefull, both in word and deede.

6 But to goe on let vs note that this Bridegrome saith not that *this Doue is retired into the holes* of the rocks, but *of the rocke*, as of a certaine rocke and no other. For it is for them of this woorld to retire themselues heere and there at euerie iut they haue in time of aduersity, keeping neither waie, nor foot-path, as we see how the superstitious haue euery one his saint, and euerie one his deuotion apart: but the children of God haue but one *rock* and refuge, to which they wholie betake themselues, according vnto the stile which Dauid customarily vseth in his Psalmes, and therefore faile not at anie time to bee in safety. Contrarie the vnfaithful ones and enemies of God find themselues deceiued of their imagined helps, when the iudgement of God falleth on them and pursueth them, and therefore cry in the daie of wrath vnto the hils and saie, *Fall vpon vs, and hide vs from the face of him which sitteth vpon the throne,* Apocal.6.15. So did the fiue kings of Canaã hide themselues in a caue, but it was to haue their reward which they deserued, *Iosua.*10.16.

the Lord therefore who is on high in the heauens is the refuge & hiding place of his: & this spouse euen here below on earth where she is yet a pilgrime & wanderer, findeth alwaies some place of retire & harbor in the hardest times, in the assembly of saints whersoeuer they keep, though they be but two or three, *Mat.* 18.20. *Luk.* 17.& 37. & how euer men seek to bring her low, yet shee alwaies lifteth vp her head on high, not of pride, as did the Pharisee, *Luk.* 18.14 but of an assuraunce which is giuen her by the meanes of that grace which is shewed her, whereby shee taketh courage and defieth all her aduersaries, and what soeuer incomberaunces are laid before her, *Rom.* 8. 30. and *Heb* 4 16. naie which is more, shee taketh occasion by those assaultes which are giuen her, to raise her selfe vp vnto God & to make her profit by them, *Rom.* 5.3. which the Bridegroomes wordes doe also shew vs, when he saith, *that his Doue keepeth her selfe in the corners, not of the descent, but of the ascent and staires of the rocke*, although that in diuerse respectes the side of a mountaine hath his pitchings mounting and descending.

7 But let vs heare what the Bridegroome doth farther demaund. *Shew me heere*, saith he, *thy face, and let me heare thy voice*, that is to saie, let me heare thee and see thee. And what meaneth this? The Lorde *who seeth all thinges, and knoweth the verie thoughtes and that before they are conceiued*, and who heareth the wordes before they be pronounced, *Psal.* 139.4. *the onely searcher of the heart*, Ier. 10. and *whose eies are specially vpon this Doue*, Psal. 34.6 is hee absent from her? No, in no wise: but the Lord doth as a good woorkeman, who hauing made some goodlie and curious peece of worke, although he that made it hath no neede to enquire of what, or how it is made, taketh a pleasure notwithstanding to viewe and contemplat, yea to praise and admire it. And therefore it is also said in the historie of the creation of the woorld, that the Creatour tooke a viewe of his work, & finding it to be good, blessed it. Now is there a more goodlie peece of woorke heere below after him who hath receiued the spirite without measure, and who is the head of his spouse)

ſpouſe) then is the Church regenerated and reformed, and as it were faſhioned anew vpon the patterne it ſelfe the ſonne of God, into which ſhee is incorporated to be altogether ſpiritual in him: not to be a peece of worke without ſenſe or motion, but Ieſus Chriſt putting into her heart that which ſhee ought to beleeue, and in her mouth that which ſhe ought to ſpeake, *Phil.* 1.19. *Pſal.* 40.4. *Eſai.* 57.19. and *Pſal.* 51.17. as this high myſterie is moſt amply declared vnto vs by the Apoſtle in his Epiſtles, and namely, *Rom.* 6. and 7. and 8. *Epheſ.* 5.30. *Col.* 3. and elſewhere.

8 Euery faithful ſoule therefore in the perſon of the ſpouſe (by whom is vnderſtood al the company of the faithfull,) beeing yet here belowe, hauing receiued the power *to will & to do*, is heere inuited *to ſhew himſelfe, & to ſpeake vnto his Bridegroome*, that is to ſay, to make the effects of his grace, which hee hath receiued of his regenerator, to appear both within & without. This is that which was figured vnder the Lawe, by that commaundement of God, that euery male childe ſhould preſent himſelfe before the Lord thriſe a year at the leaſt in the tabernacle, and afterwarde in the temple; as if God, who is euerie where and ſeeth all, had ſaid vnto them, you are diſperſed here and there throughout the country and in your ſynagogues, & therefore are as it were abſent from me, who haue choſen this place, as it were for mine houſe and habitation. Now I would ſee you and heare you, and therefore you ſhall come and viſit me and doe me homage thriſe a year, to the end that you may reioice in my preſence, and I with you. And whom would not the conſideration of ſuch kindneſſe and bounty rauiſh & aſtoniſh, & cauſe him to ſay, O Lord, thou art not contēted to haue ſhewen me ſo great fauor, vnto me I ſay altogether vnworthy thereof, nay worthy of thy curſe and malediction: but which more is, knowing my heauineſſe and lazineſſe, and that if by adding grace vpon grace, thou ſhouldeſt not forme in mee a deſire and power to be thankfull vnto thee therefore, and to honour thee, I would continue groueling ſtil on the ground & burie the memorie of thy benefits, thou prickeſt mee forward,

and inuiteſt mee to preſent my ſelfe before thee, and to cauſe thee to ſee by effect what thou haſt wrought in me, voutſafeing of a third grace of thine, to like and accept of my woorkes, conſidering them not as they come from me, who am yet ſoiled with ſinne, but in aſmuch as thou acknowledgeſt in me thy worke and new creation. That then which the Bridegroome ſaith in this place is the ſame which is ſaid, *Pſal.* 50.23. And in deede, as Dauid ſaith, *Pſal.* 116.12. *What can we render vnto the Lord for ſo great benefits of his, but this reknowledgemēt*, preſenting our ſelues before his face with the confeſſion of the mouth, ſpeaking of the abundance of the heart? Neither are we now to trot vp and downe hither & thither as theſe holy pilgrimes of Ieruſalem, who go yet at this day to ſeeke after Ieſus Chriſt in his ſepulcher. For euery land and country is now ſanctified vnto him, 1. *Cor.* 10.26. and he is neere vnto vs in euery place, and we muſt cauſe our ſelues to be ſeene and heard, lifting vp of pure hands, 1. *Tim.* 3.8. in al places, whereſoeuer it pleaſeth him to lift vp his banner. For the queſtion is heere of a publike appearance & inuocation, in reſpect whereof the Bridegrome leadeth his ſpouſe down from the rock, & out of the deſert into the plain, whē he wil haue the faire weather return againe: as hee hath ſpecially doone ſince about theſe threeſcore years ago. But what doe we all this while? The Lord hath proclaimed by ſo many trompets the yeare of acceptation, and our true Iubile, renewing and as it were ſending againe into the worlde that which is ſaid, *Eſaie.* 61.2. and *Luk.* 4.18. & euerie day he ſtill calleth vnto vs in this place, *My doue come out of the deſert, ſhew me thy face, and let me heare thy voice, and I will take pleaſure in it:*

9 But what? There was indeed at the beginning ſome zeale ſhewed, and many came running from farre to do their duty, as it is ſaid of thoſe which entered into Canaan with Ioſua, & the gouernours of that time, *Ioſ.* 24.3. But theſe are nowe departed in peace and ſeem to haue caried away all the zeale, & whatſoeuer good thing els was among vs. The Bridegrome crieth by his ſeruants, Come & ſee me, and let me heare your

voice.

voice. Yet for al this some haue no eares, others heare, but they hearken not vnto it. Others, especially on those daies which are specially ordained for this appearance and inuocation of the name of God, had rather be a walking, playing, tipling, gathering in their debtes, toying and sporting in the streetes, and before their doores. Others there are who will appeare in the place where the Lorde is, but is it to cause their voice to bee heard, that is, hauing diligently hearkened vnto the voice of the Bridegroom, & the praier of their pastour, to answere with heart & with mouth the Amē of Christians, 1. *Cor.* 14. 16. that is to say, to make a true and perpetuall acknowledgement towards God, by true amendment of life? Alas no. For were it so, the effects thereof would appeare: whereas nowe you shall haue some sing the Psalmes in deed, but their heart shall be far from that which they sing, *Esay.* 29. 13. Others come to the Church to sleep, others wil not voutsafe to open their mouth or eares. If any mā demaund how we know this, I answer that wee see part of it with our owne eies, the rest is made knowen and discouered by all the fruites of the flesh which are quoted & numbred vp, *Gal.* 5. 19. And thither it is I must send you, you hypocrites & conteners, adding for the reward which is reserued for you, if you change not your selues & become new mē, that which the eternal saith, *Esa.* 57. 12. *I wil declare thy goodly righteousnes & thy deeds which shal not help thee:* & *Ps.* 50. 21. *these things thou hast don, & because I made as if I heard not, thou thoughtst that I was like vnto thee. But I will reproue thee, & will set all these things before thine eies.* ô what a terrible thing it is to fal into the hands of the liuing god whē he is angry! And therfore for the honor of god let euery one amend himselfe while it is time, let vs consider of this great and endlesse bountie of our God, who hath retired and gathered together his poore doues out of the holes of the desert, out of the powers of those cruell beasts, & out of the iawes of the rauening Lion, inuiting vs still at this day to present our selues before him with a true repentance, & *that pleasant acceptable sacrifice vnto him of a contrite hart and of thanksgiuing*, Psal. 51. 19. and 19. 32, to the end that receiuing

vs to mercy and finding vs fruitefull trees indeed in his houſe, he may heape on vs his bleſſings, according vnto his holy promiſes.

THE XXII SERMON.

Our help be in the name of God &c.

It is written as followeth in the ſecond Chapter of the Canticle of Canticles, the 15. 16. and 17. verſes.

15 Take vs theſe foxes & theſe yong cubs, which deſtroie the vines, while our vines bud forth.

16 My beloued is mine, and I am his, hee feedeth among the lillies.

17 Vntil the wind of that day come, and the ſhadowes flee awaie: returne my beloued and bee like a young Roe or Hind-calfe, vpon the mountaines of ſeparation, the cleftes of the mountaines.

1 *The vineyard of the Bridegroome in daunger to be waſted, by the foxes.*

2 *Examples of theſe waſtes made, both in the Church of the Iſraelites, as alſo in that of the Chriſtians.*

3 *Howe theſe become at the length Wolues and Lyons, deſtroieng the flockes and finally not ſparing themſelues.*

4 *Examples of foxes broken in into the midſt of the vineyard, begunne to be husbanded in our time.*

5 *The hunting of theſe foxes properly and directly committed vnto the Paſtors of the Church.*

6 *Secondlie to the faithfull magiſtrats, without confounding notwithſtanding the Eccleſiaſticall miniſterie with ciuill Iuriſdiction.*

7 *This vineyarde muſt continue alwaies ſafe in the end, and the foxes muſt be taken.*

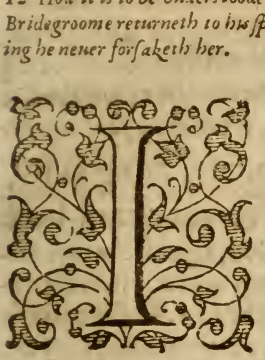
8 *How ineſtimable, and for euer aſſured, that treaſure, of the Church is, which ſhe ſaith to be hers.*

9 *This donatiõ by reaſõ of the marriage betweene the Bridegrome and the ſpouſe is mutual and reciprocal.*

10 *The Church of the Iſraelits and the Church of the Chriſtians are one and the ſame ſpouſe of the ſame Bridegroom, and how we ought to vnderſtand the ſhadowes of the auncient conenant.*

11 *How*

11 *How we ought to vnderstād that wind which rose with the light of the gospel.*
12 *How it is to be vnderstoode, that the Bridegroome returneth to his spouse, seeing he neuer forsaketh her.*
13 *What the craggy mountains are, ouer which the spouse desireth her Bridegroome to come.*
14 *An exhortation to practise this doctrine.*



T appeareth by these words which we haue to handle, *that the Doue* is flowen vnto her Bridegroome at his call, who hath gathered her with her companie as wee shal afterwardes see, according vnto the purport also of the historie, that finally al the tribes put themselues in subiection vnto the anointed of the Lord, I meane, vnto Dauid, & after vnto Salomon, both which were figures of this true Bridegrome in this respect. But to the end that the spouse should not imagine, that this spring-time brought so perfect a peace, as that nothing should impaire and disturb it she is in good time warned, that this vineyard hauing escaped the former storms and tēpests, was not for al that, altogether freed frō al kind of hurt. And this hee warneth her of, not to affright or astonish her, but so as to make her ful of consolation. For he saith not, there are foxes which wast and destroy our vineyardes, but *take vs those foxes*, as if he said. Indeede there are great and little ones, but I haue taken order they shal be caught. Now to make our profit hereof, wee must first of al learne that they abuse themselues much, who are so perswaded to see the Church in so good case as to bee without her afflictions, either within or without, or both together within and without: the experience of al ages sheweth vs the contrarie.

2 Let vs therefore note heere in the first place, that there is no mention heere of Tygers or Lyons, which are open and declared persecutors of the church, as were sometimes against Israell, Edom, Moab, Ammon, and finally the Chaldeans and Babylonians: and in the time of the Christian Church, the Romaine empire, the Sarracens & the Persians, & the Turcks,

but

but of thoſe which are crept into the midſt of the *vineyard* like crafty *Foxes* to keep back and hinder the vintage, which ſort of beaſtes, the *vineyard* were it neuer ſo well planted and husbanded, neuer wanted. Such were in the time of Moſes, Core, Dathan, and Abyron, who as it is written *Numbers*, 16. beeing in the very midſt of this *vineyard*, ſought ſuttelly to vndermine the foundation thereof, vnder colour, ſaide they, *becauſe the whole people were the people of the Eternall*, and hereupon pretending to ouerthrowe the miniſtery of Moſes and Aaron. Such were the falſe Prophets who lulled the people of Iſraell aſleep, vaunting of their viſions from God, againſt the true ſeruantes of the Eternal, as is eſpecially ſeen in that miſcreant Sedechias oppoſing himſelfe againſt Michea, 1. *King*. 22. and in Hananias againſt Ieremy, *Ier*. 18. and by al the writinges of the Prophets: vnto whom, for the moſt part they alwaies lent an helping hand who ſhould haue beene the principal hunters of thoſe *foxes*, to wit, the Prieſtes, as is witneſſed throughout the whole ſacred hiſtory. And what *foxes* were the Phariſees, Sadduces, Scribes, Eſſenians, Herodians and others, who ſo craftilie & ſo ſliely ventered to entrap the Lord himſelfe of the *vineyard*, beeing deſcended from heauen expreſly for this purpoſe, to take order for this *vineyard*, and traueled ſo throughly herein, that finally he thruſt them out of poſſeſſion of it, and tranſplanted his *vineyard*, as he had before threatned them he wold doe, *Mat*. 21. 41. and planted it among a people, which before appertained nothing at al vnto vnto him, as hee had menaced thē by Oſee 2. 23. the execution of which threat is moſt largely ſet downe *Epheſ*. 2. 11. And afterwardes, though the chiefe and principall hunters of theſe *foxes*, trauailed diligently to tranſplant and to husband this *vineyard* which had ſpred her braunches from Eaſt to Weſt, and had prouided it of good laborers and husband-men after them: notwithſtanding their hiſtories and their writings do witneſſe that they had alwaies more to doe againſt ſuch *foxes*, as the great ſheepeheard forewarned them, *Matth*. 7. 15. (though there they be called rauening wolues) then againſt all other open enemies within or without.

without. Such were they who woulde needes mingle Iesus Christ and Moses together, whose most pestilent and pernicious error is declared and condemned, *Act.* 15. against whom Saint Paul was yet afterwardes constrained so long and so eagerlie to fight. After these succeeded, as it were in great and mighty armies, heretiques of al sortes: some of them assayling the diuinity, others the humanity of the Lord of this *vineyard:* others confessing both the one and the other, but diuiding Iesus Christ into twaine: others making a monster of him which should bee neither God nor man: others degrading him from his office: others impugning other articles of our faith: others blending with the truth of Christian religion a million of errors not onely vtterlie false, but altogether monstrous.

3 But aboue all others the *foxes* which haue succeeded certaine faithful auncient pastors of the Church of Rome, haue vnder the coulour of the authoritie of the Cittie of Rome, and because the Lord at the beginning caused the glory of his exceeding grace to shine foorth, learned to plaie the part of a *fox* so sliely and so wilily, that by little and little, & that (which is a thing of al others exceeding straunge and wonderful) helping to hunt other foxes, they haue brought all vnder their pawes, and then stripping themselues out of their foxes case, (but yet so, as to slip it on againe when neede and occasion requireth) haue taken vnto themselues the Lions skinne, shewed their talants, torne and deuoured the poore flocks, so that they haue wonderfully skared them. For this is a maxima and general rule in this matter, that if these *cubs* be let alone to become *foxes* they faile not in the end to become Tygers and Lions, such as Michea speaketh of, *Mich.* 3. 5. For proofe hereof we neede no other witnesse together with the poore estate of Christendome then the legends of the Popes written by their own secretaries, among whō that monster Boniface the eight beareth the bel: of whō themselues giue this testimony, That *he entred like a fox, he raigned like a Lion, and died like a dog*. And know you, that when I speake thus, I meddle not with their manners which are so infamous and detestable, that there is

not a creature which demaundeth not vengeance vpon them of god: but I haue principally respect vnto their false & cursed doctrine: being no heresie concerning the office of our Lorde Iesus Christ (without the which trueth, whatsoeuer they confesse touching his person and the pointes concerning it in the *Creede*, serueth them to no other end, but to colour their lies & falsehoodes which they couer with the cloke of this truth, according vnto the example of satan their father, whom the lord put to silence, *Luk.* 4. 24.) which is not couied, and afterwarde hatched, & stil nourished and maintained yet in the schoole of these *foxes*, or rather these wolues, which are the talants & the teeth of that great monster of Rome; who hath left them to deale in the doctrine, wherein they haue learned to acquite themselues so wel, that euerie one hath his morsel of the pray: & hath snatched for himselfe together with his spiritualities, the sceptres and crownes of Princes. Such are among the rest these foure sortes of wallet-breethren declared sometimes by the Vniuersities themselues to be the locusts issuing out of the bottomlesse pit, of whom mention is made in the Apocalyps. But what are al these *foxes*, which are become wolues, in comparison of that treacherous carauane horde of those vermine, openly polluting the holy name of Iesus, and selling their filthy trash and trumperie in such sort *Gratis*, to them that will feede themselues therewith, that they haue so wel *grated*, that in lesse then forty yeares, they haue haled in and heaped vp in their borroughs greater and richer spoiles, then al the foxes & wolues besides could mountaine vp in fiue hundred years before, though the time serued them as well as they could wishe or desire. And herein I report me at the least to these other poore conuents of Monks and of Friers, whom these new fresh gamesters haue left onely a poore coule to shroude their bald heades in, and the taile of a white frocke to traile after them: themselues being become as fat as bodie-lice by eating vp the others brewes: as the natural Philosophers say of the serpents, *that they become in the end Dragons, by eating vp other small serpents.*

4 But not to stand any longer on them who are nowe the fire-

firebrands & bellowes of perſecutions, nay perſecuters themſelues, how euer they ſhroud themſelues vnder the mantle of deuotion and religion, we ought to ſee and conſider how the Lorde had no ſooner begun in our time, to take his *vineyard* into his owne handes, but ſatan thruſt in into it thoſe *foxes* the Anabaptiſts and Libertines of many ſorts, from whom ſprang thoſe vile & filthy heretickes of the family of loue, who ſhame not notwithſtanding to couer themſelues in ſpeach with a more then Angelicall perfection. On the other ſide, are crept into the world the Arrians, as men zealous of the vnity of one only God: others who feare leaſt the humanity & manhood of Ieſus Chriſt, ſhould bee kept as it were in priſon in heauen, if wee beleeue not that it is alſo really in his eſſence in earth with the bread and the wine of the holy Supper: and that the Sacrament would bee annihilated and aboliſhed, if wee eate not the verie fleſhe of Ieſus Chriſt alſo with our mouthes and teeth. Others there are who are iealous of the humanity of Ieſus Chriſt, as they ſay: from whom notwithſtanding are crept into the world, both Neſtorians in ſeuering of the two natures, and Eutichians in the confounding of the eſſentiall proprieties of thē. In a word I know not whether ther be at al any one old hereſie which ſatan indeuoreth not to ſet a broach among vs, or new yet to be inuented which he hammereth not in the forge, ſo to break in vpon this vineyard being yet yong and tender, to hinder her fruit to come to maturity & ripenes.

15 And what haue we to do hereupon? Soothlie that which the Bridegrome here ſaith, & the Lord of the vineyard willeth vs to do. *Take vs*, ſaith he, *thoſe foxes & thoſe cubs which waſt the vines*. But to whom ſpeaketh he? Certainely to thoſe to whom he hath giuen in charge to husband & looke vnto his *vineyard*, who ſhould bee watchful and diligent aſwell to husband it, as alſo to fence and keepe it from whatſoeuer maie hurt it, arming themſelues the better to doe this with his authority and power, both in reprooving the falſe doctrine by the true, and alſo in cutting off the dead and rotten members. For although themſelues be alſo members of the Church, which is here ge-

nerally represented in the person of the spouse, yet notwithstanding in respect of their particular calling and vocation, which is to prouide for the purity and suertie of the Church, they are particularly distinguished from the rest of the bodie, and in this regard they are heere willed and commaunded to take these *foxes*. Such haue beene, and yet are, and shal be vnto the end of the woorlde, those whose ministerie and mouth the Bridegroome alwaies vseth to declare his holy wil, and therefore they are called *his mouth*, because they speake beeing moued by the holie Ghost, 2. *Pet.* 1.21. which for this cause specially are called in the holy Scriptures by diuerse names, to wit, *Men of God, Seers, prophets, watchmen, builders of the house of God, pastors, doctors, ambassadors of God, the frinds of the Bridegrome, and dealers in the marriage match betweene Iesus Christ and his Church, keepers of the vineyard of the Lord, dispensers of the secrets of God*, names and titles exceeding honourable before God, but despised of men: names, I saie, of great honor, but of a maruailous, yea vnsupportable charge, if we take them strictly, 2. *Cor.* 2.16. And this is the cause why the Apostle calleth not this charge *a dignity*, as they vse to terme it who haue forged that goodlie Apostatical Hierarchy, but he calleth it *a work or a busines*, 1. *Tim.* 3.1. whose charge is vnderstood oftentimes generally by the woord of *watching and feeding*, sometimes more distinctlie, by *attending vnto the woorde and vnto praiers*, Act. 6.4. sometimes by these wordes of *teaching, improuing, correcting and instructing*, 2. Tim. 3.16. sometimes by these wordes of *planting and watering*, 1. Cor. 3.6. All which are concluded in these two points of aduancing the good & hindering the il, by a watchful, naie continuall care and prouidence, handling the sworde of the word of God with the right and the left hand as occasion requireth, as wel in general vnto the whole flock, as also by diuiding it particularly to euerie one, as it is written *Act.* 21. 31. and 2. *Tim.* 2.15. Go to then, saith the Bridegroome in this place, yee Gardiens & keepers of my vineyard, be you continual in chase of these hurtfull beastes, and leaue not vntill you haue rid and freed my *vineyard* of them. And by what means?

Mary

Marie setting the toiles and pitching the haies of the word of God, to catch and entrap them therein, shutting them vp in their dens and caues by this woorde also, compared vnto fire consuming the chaffe of falshood and lies: and if they will not bee taken and tamed and transformed into sheepe, chasing them awaie and driuing them out of the flocke, 1. *Tim.* 1.20. and so leauing them vnto the iudgement of him *who iudgeth those who are without*: Tit.3.20. and 1.Cor.5.13. Asmuch is to be sayd concerning other *foxes*, who by their scandalous maners & wicked examples, wast & destroy the vines in like maner, & especially the tender ones: which sort of *foxes* are otherwise called scabbed sheep, & compared vnto leauē which sowreth the whole lump, of which the Apostle giueth vs a rule in the person of the incestuous, 1. *Cor.*5.5.11. And these are the chief and principall hunters of these *foxes and young cubbes*. For it is properly by the spirit of the Lords mouth, that the *vineyard* of the Lord is planted, husbanded and preserued.

6 But besides these vnto whom properly this charge appertaineth, there are yet other hunters in the *vineyard* of the Lord, who ought̄ to trauell no lesse in this hunting, to wit, the magistrates aswell soueraigne as other, called also seruantes of god, established in autority, & girded by him with a bawdrier, *Iob.*12.18. *Rom.*13.1. to the end they should mantaine, not only honesty of life opposed vnto all violence and dissolution, but to the end that God may bee knowen and obeied by the establishment and maintenance of the true seruice of God, which is called Piety or godlinesse, 1. *Tim.* 2.2. These are they therefore who should with al their power which God hath giuen them, vphold & maintaine the holy ministery & seruice of God, as wel in the purity of doctrine, as also in the discipline of the Church, each conformably vnto the word of the Lord witnessed by the writings of his Prophets, without either adding any thing thereto, or diminishing ought there-from, and consequently bridle as much as in them lieth, and also punish according vnto the exigence of the case, the open and conuicted wicked and incorrigible perturbers of that which is the true

Archpiller and foundation of humane ſociety, namely the puritie and exerciſe of true religion: and all this they ſhould doe by the order which God himſelfe hath eſtabliſhed, not medling with that which appertaineth vnto the paſtors and auncientes of the Church and the holy miniſterie, like vnto Vzzias, 2. *Chron.* 26. 19. *Matth.* 20. 25. and *Luk.* 12. 14. pertaining alſo as little and leſſe a great deale to the paſtors to intermedle with ciuil Iuriſdiction and temporal as they call it, as vnto the magiſtrates to adminiſter in the Church the word and the ſacramentes. The magiſtrates on the other ſide muſt take heede how they make Lawes to bind the conſcience, or take vpon them to ſette vp a gouernment of the houſe of God according vnto their owne wiſedome and aduice: which thing appertaineth vnto God alone who hath ordained, deliuered and enregiſtred his inuiolable lawes in his holy Scriptures, as wel of the olde couenaunt, which dured but a time, as of the newe which ſhal continue and endure vnto the end of the world. Which if it had beene well obſerued, or if it might bee redreſſed at this day, then verily we ſhould ſee the Church of God ſo reformed as it ought to be: as we ſee how the holy Kings gouerned theſelues in this point, as Dauid and Salomon: who euer tooke counſel of the mouth of the Lord, and did according thereunto, without paſſing of their boundes. The like did Aſa, 2. *Chron.* 15. 12. and Ioſaphat 2. *Chr.* 17. 7. and 19. 11. and Ezechias and Ioſias, as their hiſtorie declareth.

7 But wil ſome man ſay, is this enough to ſay, *Take vs thoſe foxes*, ſeeing there are ſo and ſo many ſortes of them, and that they who ſhould be the hunters and takers of them, are often times themſelues the moſt dangerous foxes and wolues of al? (*Mich.* 3. 3. *Act.* 20. 29. I anſwere that it is enough to ſaie, *take them*, ſeing this word proceedeth out of his mouth, which in ſpeaking giueth vs the abilitie & efficacie of executing that which he commaundeth, as experience hath alwaies declared the ſame, being neither the wilines of thoſe foxes, nor the violence of thoſe Lyons & Tygers euer able to hinder the conſeruation or reſtauration of this *vineyard*, whē the time therof was come:

come, this heritage & possession which reacheth from one end of the world vnto an other, being giuen vnto this Bridegrome for euer, *Psal.* 110. whose kingdome by consequent, which is this *vineyard*, remaineth for euer: although that vntil that later daie, in the which the Angels shall rid this *vineyard* of brambles and briars, and shal faggot them vp and cast them into euerlasting fire, *Matth.* 13.41. when *God shalbe all in all.* 1. Cor. 15.25. it be in danger still to bee thus assaulted: but yet so, that not one good and true plant of this vineyard can be taken away and rooted vp, *Ioh.* 17.12. & 18 9.

8 And this is the cause why the spouse addeth this verse full of incomprehensible comfort and consolation, saying, *The Bridegroome is mine, and I am his.* For what a treasure is this? This is the only sonne coessential and coeternal with God the father, in asmuch as he is God. and in asmuch as he is man, the perfit of perfits: he *in whom the father is fully pleased & contented, in whom are all the treasures of knowledge and vnderstanding, and who hath a name aboue all names, hauing power in heauen & in earth:* and who is so good, so mighty, so rich as he? And we, what are we? *conceiued and born in sin: not able of our selues to think on that which is of God in respect of our* saluation, but culpable of iust and eternal malediction. Who can therefore conceiue of such a bountie & liberality, either in respect of the giuer, or in regard of that which is giuen, or in respect of them vnto whom it is giuen? He who is the giuer thereof hath all the reason in the world, to hate him on whom he bestoweth this exceeding treasure: the gift is no worldes good, but the giuer himselfe: hee on whom the gift is bestowed is not only vnworthy thereof, but worthy of the cleane contrarie. All which circumstances beeing well considered ought so to moue the senseless and hard harted, as to be rauished with the admiration of this so bottomlesse a gulfe of bounty and liberality: and make al them dy for shame who are so wicked as to contemne such an exceeding grace, what allurement soeuer were presented thē. For what is there to bee compared with such a treasure most freely bestowed? And what recompence is a man able to giue of his soule?

Mat. 16.26. Desire we any good thing from an high, or from below? Who shal giue it vs but he who is the Lord of high and low? Wish wee for anie true commodity, within or without? Who shal giue it vs but he who made and preserueth the one and the other? And howe shall hee refuse to giue it him, vnto whom he hath giuen himselfe, and that by a donation vtterly irreuocable? So that when we demaund any of these blessings, and receiue them not, let vs know that this therefore hapneth, because hee knoweth a great deale better then wee our selues what is for vs, or because we do naughtily demand that which is good for vs, or because it is good for vs to haue the denial for a time to sharpen and whet our appetite and desire, *Psal.* 40. 1. for otherwise wee should alwaies finde this promise infallibly true, *Knock and it shal be opened vnto you, aske, & it shal be giuen you.* But wee are to obserue and retaine one generall rule in this matter, that is to saie, that concerning temporall blessinges, which haue not a special promise (as Dauid had a special promise of the kingdome, and therefore he specially craued it, & obtained it, *Psal.* 2.6. and. 4.4. and elsewhere in manie places: and Daniel after the 70. years accomplished and expired praied specially for the returne of the people, *Dan.* 9.2.) wee may not demaund them at Gods hands but with these clauses, *If it bee good, if it bee expedient, when, and in such sort as it shall please thee:* but as for demaunding grace at his handes by the remission of all our sinnes, bringing vnto him an heart truely humble and contrite, wee may and ought to craue, and demaund this with al holy assurance grounded vpon him, *Heb.* 4.16. and *Iam.* 1.6. yea so far as to defie al our enemies, according to the example of the Apostle, *Rom.* 8.37. *for*, saith he, *hee which hath not spared his owne sonne, but giuen him for vs, how wil hee not giue vs al thinges with him?* Let vs therefore hearken vnto this spouse, or let vs be rather this spouse, which saith, *My beloued is mine, and I am his.* What shal Satã thẽ be able to do against vs, seeing this Bridegroome, together with all that hee hath, is ours? Why should our sinnes appal and astonish vs, seeing *he hath carried them vpon the wood of his crosse?* 1. Pet. 2.24. seeing *hee is the Lamb that taketh*

keth awaie the sinnes of the world, and that that which he hath suffered for vs, is ours? Shall the want of righteousnesse, and the perfect accomplishment of all the Lawe of God which wee ought to perfourm daunt vs? Why? He hath accomplished the whole Law for vs, and hee is ours with al his obedience, *Gal.* 4. 4. & *Rom.* 5. 19. Shal our natural corruptiō affright & terrify vs? Why? He, in whom it is fully & entirely repaired for vs, is ours with al his integrity & holines, *Ro.* 8. 3. besides that this corruption beginneth already to die in vs, so that wee bee no longer in subiection vnto it, *Rom.* 7. 18. Shal death hold vs stil chained & fettered with his bands? Why? He who is the life, & he that hath ouercome death for vs by his owne death is ours. What thing then is able to trouble our repose or abate our assurance?

9 And to the end we should be the more certaine and assured, it is not onely saide *that this beloued is ours*, but also *that we the beloued* are his. The donation therefore is mutual and reciprocall. But alas what gift haue we brought him and presented him withall, hauing nothing in vs but wickednes and corruption? Yea verilie, then when he took vs vnto himselfe with all our filthy defilementes: not to defile himselfe with them, but to blot and wash them out, and in lieu of them to deck and adorne his spouse, with that puritie and beutie, whereof wee haue before spoken, and shall hereafter be further occasioned to speake of, *Ezech.* 16. To say the truth then, wee haue giuen him nothing nor brought him any thing in respect of the first grace: but haue doone nothing but receiued by the hand of faith, which was freely giuen vs to receiue the other withall, *Ephe.* 2. 8. *Philip.* 1. 29. But this former grace being receiued, it hath beene accompanied with other giftes, which we offer vp vnto him together with our owne persons, *Rom.* 1. 21. which hee most graciouslie accepteth of, though he haue no profit thereby, *Psalm.* 16. 2. *Luk.* 17. 19. but according vnto his good pleasure onelie. In a woord therefore, who can giue any thing vnto him, from whom alone whatsoeuer is good to be giuen, commeth and proceedeth? *Rom.* 11. 35. & *Iam.* 1. 17. and if wee present him anie thing, it commeth all from him.

We are therefore giuen vnto him, because he hath giuen himselfe to vs, & hath bought vs with the price of himselfe, 1. *Pet.* 1.18. not as if wee had bought and sold with him, to pay him or giue him that which wee haue receiued of free gift. And yet wee maie not come with emptie handes before the Lord, seeing he giueth vs wherewith to make an offering, *Exod.* 23.15. Will we then haue a part in this great & inestimable treasure? Let vs giue our selues vnto him and be his indeede, and let vs not doe as those two whooring sisters, of whom the same Prophet speaketh, *Ezech.* 23. for if wee be, al is marred, and our later estate and condition wil be worse then the former, 2. *Pet.* 2. 2. This is the cause why it is added that this Bridegrome *pasture th or feedeth*, that is to saie, maketh his abode and taketh his pleasure with his spouse, *among the Lillies*, that is, where vertue, purity, and syncerity is, beeing meant by these *Lillies* the fruits of the spirite, which the Apostle reckoneth vp. *Gal.* 5. 22. opposed vnto the stincking, venimous and wicked plants growing vp in our harts, vntil God plucke them vp by the rootes, with which the whole world is so thick sowen.

10 But some man will saie, this Bridegroome was not yet come, when this spouse spake thus: but I aunswere that seeing faith cannot bee without him vnto whom it tendeth as vnto her onely end and scope, and which also hath her foundation in him who giueth it & formeth it in those who are his, (which is Iesus Christ, true God and true man, and not God onelie or man onely) and againe seeing the Church cannot be without faith being the true and essential forme thereof, if from the verie promise made vnto Adam, Iesus Christ, true god and true man were not in the Church, then was there nether faith at al, nor anie Church at al. And yet the humanity and manhood of Christ began not actually to bee before then, that it was conceiued by the vertu of the holy ghost in the womb of the most blessed virgine. This I confesse to be most true: and yet I saie with the Scripture, that *Iesus Christ* (which name importeth together with the quality of an onely mediatour, that which is absolutely and necessarily required, namely that he bee apprehended

prehended and considered by faith, true god and true man in one only person) not onely was, but was also sacrificed from the beginning of the woorlde, seeing that the Church, beeing from al eternity elected and chosen, was not saued but by him, *Apoc.* 13.8. And these things are easily agreed and accorded, if we consider diligentlie that which is said, *Heb.* 11.1. namely that *faith* that is to saie, this gift of God, through which, euery faithfull one assureth himselfe of his saluation, by that onelie mediator Iesus Christ true God & true man) *causeth that, which the beleeuer hath not yet but by hope, to be vnto him alreadie as it were present in beeing, and sheweth him (I meane vnto the Spirit of the beleeuer) that which he seeth not.* The humanity therfore and manhood of Iesus Christ (without the which he should not bee our mediator, nor the obiect of our faith) was not in nature in Salomons time, nor many ages after, but yet notwithstanding was really & effectually present in respect of the eies of faith, whereof Saint Paul is a witnes ouer and besides that inuincible reason which I haue before alleadged) who calleth Christ him *whom the fathers tempted in the desert*, 1. Cor. 10.9. and saith that *the fathers being in the desert, did eat the same Spiritual meate, and dranke the same Spiritual drinke which we doe, to wit, Iesus Christ.* Now Iesus Christ to come, and Iesus Christ come; which was to be borne and to accomplish whatsoeuer was absolutely required vnto our saluation, and which was borne and hath accomplished it in his time, are not two Iesus Christes: as also there neuer was, nor euer shal be anie more then one god, one faith, and one Church: the difference therefore consisteth in the diuerse dispensing and manifesting of Iesus Christ, and not in the essence of him: whereas Abraham could not see the day of this Bridegrome and Lord, but he saw it by the eies of faith, though Christ were not yet actually in nature, *Ioh.* 8.56. This is it which the spouse meant in this latter verse praying this Bridegroome *that hee returne vntil the wind of that daie arise, and the shadowes fly awaie*, calling the condition in which they were, shadowes, namely, during the time that this Bridegroome shewed not himselfe, but vnder the shadowes and figures of

the Lawe ceremoniall, *Heb.*10.1.the ſubſtaunce of which,(to wit, Ieſus Chriſt, *Col.* 2. 17)appeared not but afar off, *Heb.*11. 13.not that there was not light enough through this ſhadow, to conduct the Saints vnto the light of glory, according vnto their meaſure,ſeeing this light is called *the boſome of Abraham*, Luk.16.22.but obſcure in compariſon of this great day which hath brought this ſpouſe vnto vs comming in perſon and declaring vnto vs clearly and particularly, the whole counſell of God his father touching our ſaluation, *Ioh.*15.15. & *Mat.* 13. 17. as he did afterwards by his Apoſtles,& yet doth & ſhal do vnto the end & conſummatiō of the world, by his true paſtors and Doctors, *Eph.*4.11.in ſuch ſort that wee muſt diſtinguiſh *the ſhadow of this night*, from that which is called *the ſhadow of death*, whereof mention is made *Eſai.9.2.* wherein we are al of vs borne, *Eph.*2.1.

11 And we muſt heedfully obſerue this manner of ſpeach *vntill the wind of that daie ariſe*, which is taken from that which naturally hapneth and commeth to paſſe; namely,that when the daie beginneth to break,ſome ſmal wind is wont to ariſe, which proceedeth and commeth from the beames of the Sun, beginning to chaſe and driue awaie before it the groſſe and thicke vapours of the night: which winde is compared to this great and incomprehenſible vertue and power of the holie Ghoſt which ſtirreth and as it were bloweth on the world, togither with the light of the goſpell, to enlighten, or rather to creat the world anew, *Eſai.*65.17. I meane by that *wind* which was ſent vnto the Apoſtles, & which ſhal neuer ceaſe to blow vnto the end and conſummation of the world, *Act.*2.2.*Matt.* 28.20.and *Act.*20.28. So in the creation of this corruptible world it is ſaid, *that it ſtirred and moued it ſelfe vpon the waters*, as it were warming and cheriſhing them,to hatch as it were and breed thence the creatures which were after formed of them, by the which vertue alſo they are yet maintained in their beeing, which either faileth or is renewed by the want and preſence hereof,as it is ſaid in the *Pſal.*104.29.30.

12 But what is the cauſe the ſpouſe vſeth here the woord of

returning

returning? For this presupposeth some retire & withdrawing going before. And this is the reason, why some haue taken this woord as if *returne* were as much as, *forsake me not*. But it is better we keepe the signification of the worde, notwithstanding with some declaration of it. For to say the tueth, the Bridegroome did neuer vtterly forsake this spouse, no not when she for the most part forgot herselfe & her duty greatly: for which reason we shall ordinarily finde in the Prophets, in one & the same Propheſie, *the wound of chastisement*, and *the medicine of grace*, neuer befalling the like to *Sion*, as vnto *Sodom and Gomorrha*, Esa. 1.9. But because he is neuer so neare at one time, as at an other, not onely when the drawing backe is on the spouses side, *Ier.* 2.3. but also when it pleaseth the Bridegroome so to proue his spouse, *Psal.* 44. 1. & as the Lord hath thought it good to make his trueth to shine in the worlde, more in one time then in an other, as it is to be seene in the ancient history, especially from Iosua vntil the time of Dauid: this is the cause why the spouse beseecheth him *to approch nearer and nearer*: as also, how euer it be, the Lorde for his part hath doon, though the one halfe hath more & more abused this grace & fauor of his. This is thē that praier which we in like maner should daylie make, beseeching the Lord (who iustly seemeth to draw himselfe from vs by little & little, hauing verily takē out of the world within these fewe yeares, so many great and excellent lightes of his Church, who might yet haue continued, because we were not woorthy of them) that it wil please him *to approch and draw nearer againe* vnto vs then euer before.

13 Finally this surname or name of addition which she vseth calling them *craggie or cleffie Mountaines* as beeing full of downe-falles & hollow places, in which the chamoyse and other beastes of marueilous and almost incredible agilitie are mounting and skipping from cliffe to cliffe, this appellation, I say, together with the zeale, wherewith this spouse is moued, desiring there might be no difficulty which might hinder the arriuall & comming of this Bridegroome more neare vnto vs, doth represent vnto vs the heauens which shee attendeth and

looketh for: not so euen and so fairely polished as they seeme vnto vs in faire & cleare weather, but as they shew sometimes crancked and entercut with mighty heapes of cloudes which a man would take to be so many mountaines and rockes ful of the strangest cragges and downe-falles a man can imagine: in somuch as Esay seemeth to giue vs a most plaine and cleare exposition of this place when he saith, *O that thou wouldest cleaue the heauens and come downe*. The spouse therefore wisheth and desireth, that as these beastes are not hindered any whit at all by any cragges or downe-falles of the rocks, to descend & go whither they will, the Bridegroome should also in like maner iumpe as it were, from cloude to cloude to approch neare vnto her. But particularly this exceeding great secret, & more then incomprehensible vnto any creature whatsoeuer, namely that the sonne, *who thought it no robberie to equall himselfe with the Father*, being truly such as God is, to wit, verie God; *hath taken on him the forme of a seruant, and humbled himselfe to the death, euen the death of the Crosse*: this, I say, is as it were indeede *to cleaue the heauens, to descend into the lowest parts of the earth*, Philip. 2. 6. Ephes. 4. 9. and 5. 32. And indeede a declaration thereof was giuen and represented vnto Iohn Baptist at the baptisme of Christ, who saw *the heauens cleft and opened, and the Spirit of God to descend in the forme of a Doue vpon Iesus Christ*. And if we had rather seeke after these mountaines and steepe places here belowe, we may say, that seeing our sinnes are they which put a diuision betweene God and vs, the spouse praieth the Bridegroome in this place to *drawe the nearer vnto vs*, not to respect these hindrāces, which are as it were *high Mountaines*, between him and vs, but to doe as these chamoyse and roebuckes doe which vault and bound ouer the rockes how high soeuer they be.

14 Nowe to conclude as the auncient Church hauing the gages & pledges of this spiritual marriage whereby they were partakers of all his blessinges, praieth the Bridegroome and beseecheth him *to approch yet nearer vnto her, and in person, causing the shadowes and figures of the auncient couenant to vanish away and depart*,

depart, so wee who are fallen into this happie time, in which this Bridegroome hath manifested himselfe in flesh, and most clearely reuealed the light of saluation, respecting notwithstanding the full and entire effect and accomplishment of his promises vnto his later comming, ought, the nearer we drawe vnto it, the more feruently and earnestly pray that *his kingdome come quicklie*, & that in the meane time he kindle more & more in our harts a true and ardent desire of yeelding him all maner of obedience, inspiring most especially with his holy spirite, both the Magistrates and the ministers, couragiously to proceed in that businesse which is committed vnto them, to purge the *vineyard* of the Lorde, and to rid it of all them who may in generall or particular wast and destroy it, blessing vs al more and more from an high to his honor and glorie, *Amen.*

THE END OF THE SERMONS VPON THE SECOND CHAPTER.

The xxiii Sermon.

Our help be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the first verse.

1 By night in my bed I sought him whō my soule loueth: I sought him, but I found him not.

1 *The spouse by falling asleepe in her chiefest peace & tranquillity is the cause of her own desolation.*
2 *The Bridegroome notwithstanding leaueth not to awake her in his time, and the great difference which is betweene this awaking and that which proceedeth from the biting of sin.*
3 *The faults committed in the seeking after the Bridegroome, which is the cause why hee is not found by such seeking after.*
4 *The greatest blessings of God both temporall and spirituall, by ill vsing of them, become the instrumentes of mans ruine and destruction.*
5 *Application of this doctrine to such as are asleepe in our time.*
6 *An other kinde of sleepe which turneth often times into an incureable lethargie.*
7 *The resolution wee ought to make touching the pointes which are at this day controuersed in Christendome, in the matter of religion.*
8 *An answere vnto them, who say that we sel Paradise verie good cheape.*
9 *We must rise out of our bed to finde this Bridegroome.*
10 *The conclusion of this matter, with an exhortation for the through practise of this doctrine.*

WE haue in the Chapter going before vnderstoode and seene the sweete and gracious behauiour of the Bridegrome in caressing and entertaining of his spouse, and reposing of her in a most happie rest, looking for still notwithstanding and expecting another more near arriuall & comming of his, namelie then, when hee should come as the Sunne rising from on high to giue light vnto the woorld, and when the figures and shadowes of the Law should haue an end, as it is saide, *Esai.9.* 2. and by Zacharie yet more expreslie in that excellent Canticle or Song of his. It seemed then that all went the best that might be in the woorld, the temple of the Lord beeing perfected and ended with so great magnificencie, al that seruice so

well eſtabliſhed, and the ſtate of the kingdome ſo wiſely gouerned and adminiſtred by Salomon. And indeed, we may and ought to ſaie, that the Church was then maruailous goodlie and glittering, and al the people in exceeding great quiet and peace. The ſame may likewiſe bee ſaide of the eſtate of the Church in the time of Ioſua, the people beeing brought as it were into the reſt of the Lord, as himſelf ſpeaketh, *Pſal.* 95. 11. But what? This endured not long, as it was alſo foretolde by Moſes, *Deut.* 32. 15. which thing is heere in this place deſcribed, or rather moſt diuinely painted forth vnto vs, containing doctrine altogether neceſſary for our time, that we be not deceiued to the endamaging of our own ſaluatiō. For the church of god is fallen frō age to age into that miſerable eſtate whereof mention is made, *Mat.* 13. 13. 25. by beeing by little & litle brought into an heauie ſlumber, by her ouer great eaſe, in ſuch ſort that while ſhee is aſleepe the enemie hath ſet vp his ſeate and prepared it as he would in the verie midſt of the houſe of God, as the Apoſtle foretolde it, 2. *Theſſ.* 2. 4. 5. and ſo on. And when at this daie the Lorde would awake her, the moſt part haue ſuch bleare eies that they cannot nor wil not open them: others are in ſo deepe a ſlumber that though they bee waked with neuer ſo great ſtrokes of the whip, yet they lay their head downe againe vpon the pillow: but in general *there where the pot ſeet hes is our holy mother the Church.* In a word if you will beleeue them the gilden ſteeple of S. Peter at Rome, & the chair wherin they ſay he ſate, are the eſſential, immutable, neceſſary, & infallible viſible marks of the true religion & of the Church which they cal *Roman & Catholick*, that is, *particular & vniuerſal both togither.* Al this foūded, if you wil haue me ſay that which is, vpō this repoſe of too great an eaſe. But to bring farther aſleep thoſe who are already brought aſleep, there are no faire pretences wanting, of the excellency of S. Peter among the reſt of the Apoſtles, which they turn into a principality: afterwards for that Saint Paul ſo highly commendeth the faith of the Romanes of his time, as if their ſucceſſors were like vnto them. Beſides this they alleadge the preeminencie which the

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Bishops of Rome had aboue others, which wee know well enough, proceeded partly vpon the autority of that City, as being the head cittie of the whole Empire: which preeminencie was also maintained by the godlines and constancie of the Bishops there & the notable examples of their martyrdomes: partly also beeing afterward autorized by the first councell of Nice, vntill such time as the persecutions ceasing, and ambition together with wealth & riches encreasing, euery one sleeping soundly in their peace, entred in place of doctrine doting dreames, so that finally the poore spouse at her awaking found herselfe in a most wretched & miserable estate, in which shee yet continueth to this day, persecuted in so greeuous manner as shee is, by the officers of the whore, who hath taken her place while she slept so quietly, as it was also expresly foretold of the Church of Rome, both by Saint Paul, and also by Saint Iohn in his Apocalyps, if we wil credit in this behalfe the most auncient expositors, Greekes and Latins. And (as it is come to passe by a more thē admirable prouidence of God herein) the Italians thēselues, whose poems & rimes are at this day printed & song in Rome, cal her *Babylon ful of couetousnes & impiety, the harbour of the wrath of God, & the temple of heresie*, besides that common experience maketh the same most plaine & euident vnto the eie of those, who are not vtterly blinde. Neither is it in our time, or our fathers time onely, that satan hath first begonne to deale in this sort. For behold how the gouernours of the Church & successours of Aaron together with the people bewitched in like maner and enchanted, replied vnto the seruantes of God, reprehending their falsehood in doctrine, and corruption in maners; *the Temple, the Temple, the Temple of God*, Ierem. 7.4. & that with as loude a cry, as that seditious Demetrius cried, & caused to be cried in Ephesus, *the Temple of the great goddesse of Diana, of the Ephesians* yea caried headlong with the same *lying* and murdering spirit, being no other difference at all betweene them then this, that the Iewes abused a good ground and principle, for indeede *the Temple of Ierusalem* was built by the commaundement of the Lord, and vnto the Lord,

which could not bee ſaid of *the Temple of Diana*, built by the ſuggeſtion of Satan vnto a falſe goddeſſe: all comming notwithſtãding to one end, ſeeing the Temple built & conſecrated vnto God, was become the place where his holy name was moſt vilanouſly polluted and abuſed. This is it which wee are taught in this place by the verie confeſſion of the ſpouſe herſelfe, *ſeeking after her Bridegrome, and not finding him in her bed*, where the Bridegroome, without going far from her, had laid her, as we haue ſeene in the Chapter going before. And how came this to paſſe? Vpon no other thing, but that the ſpouſe fell aſleepe in *this bed*, on which notwithſtanding ſhe was laid downe, not to ſleepe, but only to reſt herſelfe, and that continuing ſtil watching. And yet neither if we continue ſo, can we deale ſo wel and ſo dil gently, that there be no default, as wee ſhall afterwardes ſee. What other thing then can happen, but an extreme deſolation, when men fal aſleepe vpon their eaſe and quiet, and eſpecially when they of all other are the faſteſt aſleepe, who ſhould watch for themſelues and for others? *Matth.* 25. But from whence is the fault? Not on the lords ſide, but on the wretchedneſſe of man, who cannot order himſelf aright, neither in proſperity nor in aduerſity, not in pouerty nor in wealth & abundance. And if we compare both theſe extremities together, we ſhall find both by reaſon and by experience, that the waie of peace and reſt, accompanied with proſperity & aboundance, is the more dangerous. For aduerſity and neede ſtirreth vp and awaketh the moſt ſenſleſſe and ſluggiſh, to thinke on the remedies thereof, whence it is ſaid that *Neceſſity hath beene the occaſion that artes and ſciences were found out and inuented:* but proſperity and aboundance bring the beſt aſleepe, witneſſes whereof may be Adam and Eue before their miſerable fall, and Salomon who was ſo wiſe: in a word the whole hiſtorie of the Church truely Chriſtian, Apoſtolicall and Catholique, which floriſhed vnder Saint Peter, and Saint Iohn, *who had neither gold nor ſiluer*, Act. 3.6. but diſtributed vnto others in midſt of their pouerty from the break of daie vntil night, the true riches which God had committed

vnto

vnto them, *Act.*5.21.& vnder S. Paul *who liued and nouriſhed others by the labour of his handes preaching vnto them daie and night, and that with teares*, Act.20.31.34: whereas afterward vpon the peace which Conſtantine graunted it, accompanied with wealth and aboundance, the mother of ambition and diſſolution, it neuer ceaſed vntill this daie to decline touching heauenly & celeſtial things, though in reſpect of the world it haue growne great and mighty. For how can the kingdom of God and the kingdome of the world agree together? *Luk.*18.36. Things ſo contrarie one vnto the other, *Iam.* 4.4. Thus you ſee then in what ſort a ſweete repoſe and reſt bringeth aſleep not this man or that man, but the whole Church conſidered in a generality, that in leſſe then a turne is ſhe turned and wandred away from her Bridegroome.

2 But the Bridegroome who can neuer vtterly forget his ſpouſe, no not whē he hath for a time in his iuſt iudgemēts caſt her off & left her as it were to the wide world: findeth alwaies meanes to awakē her, & to forme in her a deſire of returning again to find him, as it is ſaid, *Deu.*32.37.& 1.*King.*8.46. which is here declared vs by the ſpouſe ſaying, that *ſhe ſought him*. And how could this be if ſhe were not firſt gone from him, & afterwarde come againe vnto her ſelfe to thinke to ſeeke after him? And that by his meanes who ſpeaketh within, and ſaith, *Awake thou which ſleepeſt*, Eph.5.14. and Eſai.26.19. And here wee muſt put a great difference betweene that ſort of waking which is proper vnto Gods elect, and which proceedeth from his meere grace (as hee alſo cauſeth vs to finde the waie out of which we are wandred and ſtraied) and that waking & good morrow of ſinne which the wicked haue, which leadeth ſuch as are reprobate into deſpaire, according vnto that which is ſaid, that *there is no peace vnto the wicked*, Eſai.48.22. and as is to be ſeene in that horrible example of Iudas the traitor, *Matth.* 27.4. For this awaking proceeding from the pricke of ſinne, maketh the ſinner to flie before the face of the Iudge, according vnto the example of Adam, *Geneſ.*3.8. but that awaking which proceedeth from grace, & from an hart truly contrite,

createth in a man an ardent desire of returning vnto his Sauiour: for which reason the spouse here saith, that *when shee awoke she sought him.*

3 But what meaneth that which afterwardes is added by her, namely, *that she founde him not?* And how agreeth this with that promise of Christ verified by so many experiences, *knocke and it shal be opened vnto you, seeke and you shal find?* Matth. 7.7. and Luk. 11.9.10. And if *the Lorde hath caused himselfe to bee found of those who sought him not*, Esa. 65.1. (for it is the sheephard which seeketh after the straie sheepe, and not the sheepe the sheepeheard, *Matt.* 18.12.) how is it possible that this spouse *found him not?* I aunswere that the spouse saith not, that shee could neuer find him, which should contrarie the promise aboue: but *that seeking after him in her bed, shee found him not.* True, *in her bed*, for there he was not. *To find him* therefore, it is not enough *to seek him*, but we must seek where he is to be sought: & therfore it is no maruel though *the spouse found not her Bridegroome in her bed*, for he was not there. Moreouer we must seek him in a fit and conuenient time if wee will find him, namely when the time is of setting the dore open, otherwise wee loose but our paines to seeke him, *Esa.* 55.6. and we must knocke at the doore, before it be bolted on the innerside, *Mat.* 25.12. Farther *we must aske of him, of whom we ought to aske*, and who wil not be mocked 1. *Kmg.* 18.27. and then, *that which wee ought to aske*, Mat. 20.21. and againe, *in such a sort as we ought to aske*, Iam. 1.7. and finally, *vnto the end which we ought to aske it.* We may not therfore wonder, or take on with God, but with our selues; if for the most part we find not that which we seek after. For the fault is in vs. And though wee failed in no one point of those which I haue aboue set downe, yet we must doe God this honor to giue him leaue to chuse the time and the meanes, to grant vs that which he wil giue vs, when we haue demanded it as he hath giuen vs our rule. Abraham beleeued and obtained the child which was promised him, but it was fiue and thirty yeares after the promise was made. Dauid obtained the kingdome: but it was after he *had waited in waiting*, Psal. 40.1. *yea vntil his eies were dimme*

and

and failed in looking and waiting after it, Psal.119.82. and *that hee was hoarce with crying*, Psal.69.3. not that the Lord is not without al compariſō more ready to heare then we are to pray, ſeeing *it is hee who formeth in vs the deſire of praying*, *and who teacheth vs how we ought to pray*, Rom.8.26. and it is he *who muſt open our lippes that they maie ſhew forth his praiſe*, Psal.51.17. But it is expedient and profitable for vs to be ſo delaied, becauſe *we are wont to make light of that which we come lightly by*: in a woord how euer it bee, it is hee who hath *the times and ſeaſons* in his hand, *Act.* 1.7.

4 But here the ſpouſe ſeeketh after him whom ſhee ought to ſeeke, & faileth not in any thing ſaue this, that ſhee ſeeketh him of errour there where he is not: and where is that? *In her bed*. And yet who gaue her *this bed*, and who laide her there? Her Bridegroome, hauing ſo expreſſly inuited her, and ſo amiably and kindly entertained her, as we haue ſeene in the chapter going before, and eſpecially in the tenth verſe, and in the verſes following. What is the reaſon then, why *hee could not bee founde*, as if hee had parted cleane awaie? Becauſe the ſpouſe falling aſleepe, made more of the gift, then of the giuer, that is to ſay, gaue herſelfe ſo farre ouer vnto this reſt and eaſe, that ſhe continued to be heauie and drowſie ſtill. So commeth it to paſſe in all other temporall and ſpirituall bleſſings, when we ſtay and ſettle our harts and mindes wholly vpon them. Life it ſelfe is an eſpeciall gift and bleſſing of God, *in whom we are, we moue, and we liue.* Act.17.28. But ſay we once with the children of this worlde, There is nothing more to be deſired then to liue? *We are dead whileſt we liue*, 1.Tim.5.6. Aſmuch is to be ſaid of all the commodities and bleſſings of this life, albeit they bee the bleſſings of God, vnto them on whom the gift is beſtowed of vſing them wel, as on Abraham & on Iob, *Iob.*31. and on a verie fewe others. But what doe the moſt part of the world deſire? Mary *they would find Paradiſe in their bed*, that is to ſay, they would haue a *peaceable goſpell*, that they might lie downe ſoftly and ſleepe, & paſſe their time of life with others in reſt and ſecurity. I ſpeake not yet of them, who looſe the

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raines to all sortes of pleasures, and giue themselues ouer to their vnmeasured lusts: but of those who would content themselues with a measure. Notwithstanding if we settle & rest our selues hereon, as if we were to find herein our only felicity, we shall finde our selues deceiued, and depriue our selues of the principall vse of these benefits and blessings, which is to handle them so as if we handled thorns, *Mat.* 13.22. & to be more carefull in the well disposing our expence, then in the encreasing of our receipt, 1. *Tim.* 6.18. in a worde to followe the protestation of Dauid, *Psal.* 16.5.

5 For example we may and ought to say that God hath at this day prepared vs a goodly soft *bed*, and giuen vs rest both here & in many other places, whether we respect that which is the principall, I meane, the purity of doctrine, & some kind of order in the Church together with the meanes of being instructed in learning and good letters, or whether wee regard our ciuil liberty and freedome opposed to the miserable condition of a great part of the world besides. This is a goodly *bed* which God hath himselfe made vs by litle and litle in this world, & which he hath curtained and kept close for vs about these 60. years, notwithstãding the infinit resistãces of our enimies to the cõtrary, which is as much as if he should haue built his nest in the middest of the impetuous waues of the maine Ocean. If hereupon euerie man fall asleepe in his *bed*, and let the preachers preach what they list, they wil care for nothing but for their temporall profits and commodities: briefly, if we make but an accessarie or a by-woorke of that which should be the principall, what will come thereof in the end but this, that at length the principall will be cleane neglected and forgotten? And this is the cause why God hath giuen vs some smal lashes with his rod, and namely the last yeare, to awaken vs therby: but who hath beene the better by them? And therefore let vs take heed hee laie not downe his rod and take vp a whippe, and in the end a barre of iron, not to awake, but to quell them who are so fast and so heauie asleepe in time of their peace and quiet. Now if but to occupy our mindes a litle

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in those commodities which the Lord granteth vs, be a thing so dangerous, as it became to bee to Salomon himselfe, what shal become of them who haue settled their minds so farre on them, as that they vtterly forget the giuer? What shall I say then vnto you ye rich-misers, who either haue inherited houses full of wealth, or whose labours God hath so plentifullie blessed, to you I speak, who put your confidence in your riches and thinke on nothing else, but how to pinch and spare and scrape and scratch together, and neuer make any reckoning how or where to imploy them wel, you I saie, who haue no other god but your belly: in a word all you who haue receiued such *a largesse* of gods blessinges, and thinke on nothing lesse then how to vse them to his honour and glorie. What shall I say vnto you? Wil you neuer bethink your selues of so great an abuse? Neuer consider of so great a disorder, feare yee not to be forsaken of him, whose blessinges you so wickedly, so wretchedly abuse?

6 But what shall become of them who sleepe not in that *bed* which God laied them in, or enioy that rest & quiet which God bestowed on them, but in that which their owne lustes, & their wicked practises haue purchased them? As some plenty of riches, and goods il gotten, or some other shewe and appearaunce of credit and quiet, redeemed and purchased with the losse of their conscience: as also when anie are asleepe in a leud course and traine of life, whether it bee in whooredome (whereof we haue a straunge example in Dauid himselfe, who of an adulterer became a traitor and a murderer, by falling asleep in his sinne) or whether it be in gluttony, as wee see it to be the trade of these gamesters, tiplers, tauern-haunters, & other such dissolute people, who ende their daies in misery and commonlie on the gallowes: for fewe of them haue that grace giuen them which is mentioned in the parable of the prodigal sonne. But O poore and wretched *bed*, not of feathers, but of thornes and bryars, full of deadly pricking! O miserable & vnhappy prosperity which bringest with thee perpetuall and remediles calamity! O sleepe, not sleepe, but a plaine lethargie

of the soule depriued of al true sense and motion!

7 But to apply this doctrine yet more nearer vnto our vse, when wee see at this day such differents and controuersies in Christendome, it is not for vs to say, *Let all be as be may, we will meddle with none of thē.* as these good fellows do, who depart out of the worlde, before they knew wherfore they came into it (a most wretched & miserable condition) but we must follow the example of this spouse, who in the midst of her ease fel not so asleep, as not to wake againe *to seeke after her Bridegroome*, that is to say, to be throughly resolued where he was, and to ioine hirselfe vnto him. Behold the first point. The second is, that to know where this Bridegrome is, & consequently the true doctrine of saluation, we may not looke where the greatest ease is, where the greatest number, and on which side the greatest honours and promotions are to be found, as wee see the maner of the world to be at this day, siding & sorting themselues with them, who seem the stronger & the more eminent mē in their eies. For cōtrariwise, *if you were of the world, the world would loue you*, saith the Lord, *Ioh.* 15.19. And this worldly blessednes & happinesse is not among them which Christ reckoneth vp, *Mat.* 5. *Luk.* 6. Nay contrariwise, if a man be waxen fatte and rich, he must become leane & slender to be able *to passe through the eie of the needle*, Luk. 18.28. which *is the streit way which leadeth vnto saluation.* Let vs therefore remember that *the spouse hauing sought the Bridegroome in this bed, found him not.*

8 Now our aduersaries hereupon will saie, that this geare toucheth vs near, who hold with, saie they, and maintaine the broad waie, seeking after nothing else but our carnall liberty, hauing taken away the time of Lent, & finding fault with fastinges and pilgrimages: and what else? Promising saluation vnto al the world without anie good workes. And they, what doe they? They eate no flesh a great part of the year, they fast, they labour and take paines without ceasing to winne paradise: all their clergy voweth virginity: so many good men of theirs haue as streit rules of life, as none can be more. Some of them neuer eate anie flesh: others go wolward and in hair:

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others whip themselues a-vie who shal whip most. Ye hypocrits, yee whited wals and painted sepulchers, yee meal-mouthed counterfaites, yee deuourers of widdowes, and eaters vp of orphanes, ye vowers of pouerty to nestle and dwell in pallaces, and there to liue and feede your selues fatte at the costes & charges of others, seeke you your answere in the 53. Chap. of Esay, and in the 23. Chapter of Saint Matthew. As for those who are wretchedlie bewitched and seeke to winne paradise by their owne trauaile, to them I saie, how long will you seeke *the kingdome of God in meate and drink?* How long wil you continue to *seeke paradise in the broken and stincking cesternes of your own imaginations and traditions?* How long wil you be ignorant, that *it is the blood of Iesus christ which hath saued the true martyrs themselues, and not their owne bloode?* Now is this I pray you to sette a cheap price vpon paradise, to cal and settle the consciences of men vpō him who hath redeemed them with so great a price, as Saint Peter saith, 1. *Pet.* 1. 18. and not on charmed water, or the pardons of his false successors? Doe we seuer and disioine true amendment of life from remission and forgiuenesse of sinne? Cry we not out daily against al manner excesse, riot and dissolution? Doe wee not commend and recommend vnto all men, all inward integrity and vprightnes? Al sobriety? Al kind of mutual edification? But it would be too long to make a particular replie vnto euery point. Let it be aunswered them in a word, that touching their doctrine compared with ours, wee haue alwaies made, & stil wil make him the Iudge, who shall iudge vs all by his holy word: & as touching their life & ours, wee confesse that as for vs wee haue but too great occasion to hang downe our heades: as for them, the heauen and the earth knoweth too well what their merites are.

9 The spouse addeth that which is properly belonging vnto this matter, saying, that *when shee found not her Bridegroome in this bed where shee sought him, shee rose to seeke him whom shee so hartily loueth*, where euer he were. Now to creepe into her bed and there to lie groueling, and to rise, are thinges cleane contrarie, the one to the other: and indeed it is not enough to con-

demne that which is ill, but wee muſt like and approoue that which is good and practiſe it. What is then *to riſe out of her bed*? It is to quit and forſake al thinges without exception, togither with which we cannot enioy Ieſus Chriſt, that is to ſaie, *to renounce a mans ſelfe*, which is the *A.B.C.* of Chriſtians, *Matth.* 16.24. *It is to put out one eye, and to cut off one arme, to enter rather one-eied & maimed into the kingdom of this Bridegrome, then hauing two eies & two arms to be caſt into hel fire*, Mat. 5.29.30. it is *to leaue al things to folow after this Bridegrome*, according vnto the exãple of his true diſciples, *Mat.* 19.27. it is to follow the example of that thriſe happy merchant, *who ſold al that he had to buy the perle he found*, Mat. 13.46. it is to be ready in *the banquetting hal*, and not to be hindered and kept thence either *by farme, or tillage, or marriage*, Luk. 14.16. it is to *to loue neither father, nor mother, nor country, nor kindred ſo much, or more then God*, Gen. 11.33. &. Deu. 33.9. and not to become a monk (as ſome one of the auncient not ſo aduiſedly ſaid, although the monkeries then, were as far diſtant from thoſe of our daies, as the Moone is diſtant from the earth, though they were euen then, to ſay the truth, in ſome poynt lunaticke and fantaſtical) but *to follow Ieſus Chriſt*, that is to ſaie to ſtick vnto this Bridegroome, in exerciſing euery man his lawfull calling in all honeſty and holines. *To riſe* then *out of bed*, is not ſimplie to chaunge our place, but it is as I haue ſaid to quitte and forſake all thinges, which may let and hinder vs from that which concerneth the peace of our conſciences, & ſo conſequently our ſaluation, to keepe on in the right waie if we be once in it, and to find it out if we bee ſtraied from it, and that not onely to follow in general the vocation common vnto al Chriſtians moſt excellently deſcribed among other places, *Phil.* 2.1. but to the end that euery one in ſpecial folow his vocation as we haue an expreſſe commandement to that purpoſe, 1. *Cor.* 7.20. and according vnto the example of Dauid: who hauing this in particular charge to finde and aſſigne the place for the building of the Temple, *God puniſh me ſo and ſo*, ſaith he, *if euer I enter vnder the roofe of my houſe, or aſcend vp into my bed, if I ſuffer mine eies to ſleep, or ſhut the lids of mine eies before I find*

find out a place for the Eternal, an habitation for the mighty one of Iacob, Psal.132.

10 Let all the elect therefore of God, as many, I meane, as he hath created in, a desire of finding him, whē they are asleep in this peace of the false Church, learne of this spouse to say truely, and indeede, that there is no commoditie nor appearance of ease shal stay me, but I wil leaue them, and *get me out of my bed to finde him, on whom my heart is settled and planted.* And let those who haue found him take heed how they set their mindes vpon temporall blessings, *though godlinesse haue the promise of them also*, 1. Timoth.4.6. or to make their account that things once well ordered shall so continue stil in the Church, or discern the true Church from the false by an outward shew of some great estate neuer so well vnderpropped in the opinion of men, but take heede betimes vnto themselues, that this Bridegroome in whom consisteth the *true peace*, Matth.12.29. neuer leaue them, but that they continue stil members of that true Church, of which it is saide, *That happy is the people, whose God the eternal is*, Psalm.44.15. To the attaining whereof, confessing before the Lorde our too continuall negligence, vnthankefulnesse, and rebellion, we wil craue pardon and mercy at his handes as followeth, *Almighty God, &c.*

THE XXIIII SERMON.

Our helpe be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 2. and 3. verses.

2 I will rise therefore saide I, and will goe about the City, through the streets, & through the greater places, & wil seek him whō my soul loueth: I sought him, but I could not find him.

3 The watch which go about the city found me, & I said, saw you him whō my soule loueth?

1 *That the Lord suffereth not himself to be found incontinentlie of his, amidst the confusions and desolations of the Church, is for no other cause, but to make himselfe to be so much the more ardently and earnestly sought after.*

2 *It is neither to the greater number, nor vnto that which is most commonlie receiued, that we are to keepe our selues, to find the true Church.*

3 *The certaine, infallible, and perpetuall mark of the true Church is the doctrine registred by the Prophets and Apostles.*

4 *The truth continueth firme and stable in the true Catholike Church opposed vnto the Heretical: but it shineth not alwaies alike, nor is alike knowen.*

5 *The doctrine of the Apostles and the Catholique Church are vnseparable, and is a testimony one vnto the other.*

6 *The holy scripture ought to serue for text and interpretation.*

7 *The spirit of truth was neuer tyed, without any exception, vnto the Leuiticall ministerie.*

8 *Wherefore the spouse went her way farther without staying the watches answere.*

9 *The spirit of truth is not tyed to the without exception who sit in the chayre of the ministerie of the gospell.*

10 *The holy scriptures are in all times irreproueable Iudges of the true Christian doctrine, as it appeareth by the testimony of Iesus Christ himselfe and his Apostles.*

11 *Bare personall succession is not to be stoode on, though the outward forme bee therein obserued.*

12 *This doctrine being well practised breedeth no confusion in the Church.*

13 *The horrible disorder brought in & confirmed in the Church by the Apostaticall See of Rome, & that they are neither heretiques nor Schismatiques who haue seuered themselues from it by extraordinarie meanes sent of God.*

14 *The conclusion shewing how we ought to behaue our selues in this behalfe.*

VPON Thursday last we learned how the spouse awaked by the spirit of god, who formed in her an holy desire of seeking him againe, seeing him not in *the bed* where shee slept, was not therefore cleane out of hart, but getting her selfe vp sheweth, that because *she found him not*, her desire of seeking after him was so much the more augmēted. And indeed as we said the last daie, this is the means by which the Lorde not suffering himselfe to bee alwaies found at the first, sharpeneth the faith and hope, and fortifieth the patience of his, as we see it by infinit many of examples of the holy Scripture. So the people serued as a straunger foure hundred yeares,

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in the land of Chanaan and of Aegypt, and fortie yeares in the desert, and seuenty yeares in Babylon. So did Ioseph endure much in prison, and Dauid during his flight, saying in the 40. Psal. *I waited and waited for the Lord, and he heard me*. According therefore vnto these examples if in diuerse difficulties and distresses touching our conscience, either in perils or aduersities, it seemeth, that the Lorde, as I maie so saie, flieth from vs, let vs runne couragiouslie after him, vntill hee suffer himselfe to bee taken of vs. But who shall continue vnto vs this vigor and courage? He who for the loue which he beareth vs first, formeth in vs the loue whereby wee loue him reciprocally, as the spouse doth thrise heere reiterate it: that is to saie, not fainedly as hypocrits do: nor so so, as they *who are neither hot nor cold, nor seething, but luke-warme: and therefore are by and by vomited vp*. Apoc. 3.16. whereas they who are violent and importune, *catch the kingdome of heauen away by an holy importunity*, Matth. 11.12. Luke. 18.2.

2 But wee must especially consider that which the spouse saith in this place, namely, *that she diligētly sought after her Bridegroome, by the open places, and went round about the Cittie and found him not*. For contrariwise in the parable of the banquet, *Luk.* 14. 21. the seruantes are commanded vpon the refusall which the greater sort and the rich made, *to go vnto the open places & streets of the City, to bring together those which were poore & impotent, lame and blind*. But this similitude tendeth to another purpose then this of the spouse, to wit, to shew vs that they are no members of the Church, or (if they were before) leaue to bee, who make more reckoning of their woorldly ease and other their commodities and affaires of this world, then they doe of their conscience: in whose places God doth often *chuse the poore and contemptible of the world*, as it is saide in the Canticle of the blessed virgin, *Luk.* 1.52.53. We read also, *Pro.* 1.20. that *Wisedom maketh her voice to ring in the streets and open places*: but it is not said that she was harkned vnto or receiued there: yea cōtrariwise, Wisedome lamenteth and bewaileth the disorders which doe there raigne. There is likewise speach in the parable of the sower,

ſower of *ſeed which fel in the waie*, which becauſe it pearced not into, and entred the earth, *it was incontinently eaten vp by the birds*. Theſe two places maie ſerue vs for the interpretation of this, in which we vnderſtand by *the open places and the circuite of the Citty*, that which is cõmonly receiued & beareth ſway among men. And to ſaie al in one word, it is that mask which is called at this daie by the name of the *Catholique Church*, not that Catholique Church which wee mention in our Creede, but that monſter which the efficacie of errour hath engendred by her, who hath bewitched the kinges and nations of the earth, as it hath beene before prophecied and foretold.

3 To anſwere therefore this matter, which is the laſt refuge of our aduerſaries, what is that the ſpouſe here ſaith, beeing ſo affrighted & hared, for that her Bridegrome is departed from her, while ſhe was aſleep in *her bed*? It is this, which I ſay & repeate againe, that ſhe thought, that he whom ſhe ſought, and ſo conſequently the truth, and her ſaluation, were to be found in the religion which was commonly receiued among the people. And what induced her to think ſo? The promiſes made vnto that people and to no other, before the comming of the Bridegroome in fleſh, *Act.* 3.25. as at this daie, *the Church*, ſay they, *cannot erre*, hereupon to ground al their errours. Wherein then did this ſpouſe deceiue her ſelf? Euen with that which was aunſwered, *Ier.* 18.18. and preſuppoſing (as they woulde gladly make vs to beleeue at this daie of Saint Peters ſteeple at Rome) that religion was nayled as it were with a tennepenie naile, vnto Abrahams race, without diſtinguiſhing the true Iſraelites from the falſe, as Saint Iohn Baptiſt reproched them in his time: ſhee iudged of true religion according vnto that which was brought in when ſhe was aſleepe, & of a long time receiued of great & ſmal, whereas ſhee ſhould haue ſought after that which was propoſed and commanded for a rule vnto the people, that is to ſaie, *in the lawe and in the teſtimony*, as it is ſaid, *Eſa.* 8.20. For ſeeing that the true Church iudgeth not the the controuerſies of religion, but ſo farre as to referre her ſelfe wholy vnto that which the Bridegroome hath thereof determined,

mined, by the mouth of his Prophets & Apostles, it followeth that it is neither vnto that which is commonly receiued and maintained, nor vnto the greater number that wee are to reser our selues to be resolued, seeing that euen in the affairs of this world there bee more fooles then wisemen, and more wicked men then good: but we must refer our selues vnto the Bridegrome himself, who is iudge both of the one and of the other. Yea, but where shall a man finde him? Wee must not say, (saith the Apostle after Moses) *wee will ascend vp into heauen to finde him there, or passe the Sea to seeke him. But the woorde is in thy mouth, and in thy heart, that is to saie, this word of faith which wee preach*, Rom. 10.8. And this is it by which we must discerne the true Catholick Church from the false.

4 What is then, you will say, this Catholicke Church, in the which no where else, Iesus Christ is found, & out of which there is no saluation? It is the assembly of all the true elect and faithfull, gathered out of al people and nations in vnitie of the Propheticall and Apostolicall doctrine considered in her generality, in which assemblie truely the light of the trueth can neuer be put out, albeit in the parts and members of the bodie distinctly & seuerally considered, there may be some defects, doubts, & ignorances, as the history of all times declareth the same. To this Church thus vniuersally considered, is opposed the generality of all companies besides, which are also called Christian, and which keepe the marcke of Baptisme, but haue forged vnto themselues a religion, according vnto their owne lust and fancy, whether they couer themselues with the name & writings of the Prophets & Apostles il interpreted, or whether they inuent a doctrine altogether newe according vnto their own pleasure, for which cause such a church is called heretical, that is to say, grounded vpon a doctrine which a man hath chosen and taken vnto himselfe, and which agreeth neither with that which is Catholicke, nor with it selfe, but is often times diuided into so many peeces as there are braines giuen vnto their owne priuate and particular sense, hauing all of them this in common, that they goe astray and wander from

the Propheticall and Apoſtolicall truth. I knowe that all this is applied againſt vs by the aduerſaries of our time, who for this cauſe cal our Church new, and giue vs ſuch titles as like themſelues beſt, not perceiuing howe themſelues cut their owne throats calling their Church the Catholicke Church, except they can ſhew vs that Rome and the whole world are all one: but the controuerſie would be ſoone ended if men would but harken vnto reaſon. I ſaie therefore that accordingly as it pleaſeth God to ſhew his iudgements vpon the vnthankefulnes of the world, or of his mercy to ſpare mankinde, the true Catholicke Church hath ſometimes ſhined foorth and appeared in her bewtie, but not alwaies aboue the falſe and heretical: the painted & diſguiſed ſtrumpet, counterfaiting the chaſt ſpouſe of Ieſus Chriſt ſo well, and diſplaying the beames of her outward bewtie ſo magnificently for the moſt part, that all both great and ſmall take her to be the true, & thereupon the poore ſpouſe, which is the true ſpouſe indeed, is forced to retire into the deſerts, vntill the time of indignation be paſt, *Eſay.* 26.20. *Apo.* 17.14. That this is ſo it cannot be denied, but that a man ſhalbe conuicted by the whole hiſtorie of the Church, and by that which wee ſee at this day with our eies. Thence I conclude that the multitude and the greateſt and apparant number is a moſt falſe marke of the true church: but without ſtanding either on few or more, we muſt keep vs vnto this infallible point, that the true Church and worthy of the name of Catholicke and vniuerſal is that, which maketh a true profeſſion of the doctrine preached & entirely regiſtred by the Apoſtles to be the onely rule of trueth vnto the whole company of the elect.

5 Theſe two names therefore of Apoſtolicall doctrine and Catholicke Church, are both of them ſo inſeparable & agree in ſuch ſort, that the true Church is by this true and eſſentiall marcke diſtinguiſhed from the falſe: & againe the true church beareth certaine marckes of the ſeede whence ſhee was conceiued, 1. *Pet.* 1.25.

6 And to the end that they reply not hereupon that the one and

and the other assembly may alleage the same text of the bible: I answere, first, that the false Church maketh no reckoning of keeping herselfe wholly to the holy Scriptures: secondly, that the Scripture ought aswel to be the commentarie as the Text, and that al interpretation of Scripture being referred vnto the articles of faith, as vnto a certaine and infallible rule to discern that which is true frō that which is false, as being the abridgement of the whole Scripture, it wil be alwaies easie not to be deceiued, except a man wil himselfe. Thus you see what we are to think of the cōmunalty of the greater number, which cried in Christs time, *away with him, away with him, crucifie him*, which is opposed vnto that which Iesus Christ calleth *litle flocke*, Luk, 12.32. But let vs see whether the spouse haue any better direction.

7 Shee saith then in summe that going so through the City *she was found by the watch*, & she asked thē, *if they could tell her any tidings of this Bridegroom*, and saith not what aunswere she had of them: but it appeareth sufficiently by that which foloweth, either that they answered her nothing, or that without staying their answere she went her way farther. Now who *are they*, I pray you, *of the watch*, but those who haue the charge of watching ouer the City of God? And is it not expresly said, that *the lippes of the Priest, are the keepers of wisedom*, because he is the messenger of god, *Mal.* 2.7. And vnto whō did the Lord command his people to resort to be resolued in a case of difficulty touching the interpretation of the Law, but *vnto the Priests*, Deut. 17.8. yea, to aunswere vnto it according vnto the Law which they might not ad vnto, nor diminish. Notwithstāding we see here that the spouse found her Bridegrroome no more among these then *in the open places & streets of the city:* the reason is this, that there is great difference, between considering of a charge such as it is in it selfe, and considering of it as they discharge it, on whom it is imposed. Moreouer albeit the Lord hath established and order wherein hee declareth his blessing: yet notwithstanding wee may not tie the holy Ghost entirely vnto them, either who are called by an ordinary vocation, or vnto

them who haue the place thereof, becauſe that as the Lord in his mercie giueth true paſtours and teachers, *for the gathering together of the ſaintes, and for the worke of the miniſterie, to the building of the body of Ieſus Chriſt*, Eph. 3. 12. ſo doth he alſo in his anger *giue falſe Paſtors with ſtrong deluſion and the efficacie of the ſpirit of errour*, 2. Theſſ. 2. 11. puniſhing by that meanes the contempt of his holy woorde. As in that which concerneth the ſociety of men in this world, *God giueth good princes and gouernours*, 1. Timot. 2. 2. and Pſal. 72. and on the other ſide he puniſheth and chaſtiſeth the people, *taking his ſpirite from their princes and gouernours*, Pſal. 76. 13. this holy miniſtery notwithſtanding (conſidered in it ſelfe) remaining in that eſtate and forme in the which God eſtabliſhed it; as alſo the eſtate of Kings and of other Magiſtrates, although the tyrantes abuſe it, *Eſai.* 3. 4. and 56. 10. *Oſee.* 13. 12. *Ier.* 23. 11. 14. 15. Briefliе the whole Scripture is full of ſuch teſtimonies of Kinges and reproches of Prophetes and Prieſtes. And if wee come to the proofe heereof by experience, who were the greateſt aduerſaries of the true Prophetes, *Ier.* 26. 7. who conſpired againſt God, prophaned the Lawe, couered and maintained the ſinnes and iniquities of Princes? Ezechiel ſaith they were *the Prophets & Prieſts*, Ezec. 22. 25. 26. 28. Now let vs take an account of the Prieſtes which built, and how many pullers downe and deſtroiers ſhal we find for one builder? In a word, by whom was the *corner ſtone reiected?* By them which are called builders, not that they were ſuch but they ſhould haue bin, *Pſal.* 118. 22. *Matth.* 21. 42. Who interdicted the Apoſtles the preaching of the goſpel, oppoſing themſelues directly againſt God? *Act.* 4. 5. and 5. 21. In ſumme the ſpouſe ſpeaketh heere of wicked husband-men of the vineyarde, who after they had killed *the ſeruantes of the Lord, in the ende ſlewe the heire alſo.*

8 Wee maie not maruell then that the ſpouſe found as little comforte by *the watch*, as ſhee did *in the open places of the Cittie:* beeing a thing moſt certaine and aſſured, that if the poore Church of God, hauing, amiddeſt theſe ſtraites of hers,

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loſt the ſight of her Bridegrome when ſhee looked ſo ill vnto him, had referred her ſelfe to this goodlie *watch* to haue her reſolution of them, ſhee had but loſt her paines, this *watch* beeing ſet rather to turne aſide & to ſkare theſe poore affrighted ſheepe, then to bring them againe into the right way. God therefore himſelfe was aiding vnto his ſpouſe in this, that ſhee paſſed farther, without ſtaying for an aunſwere from them, according vnto that which the Lorde in his time ſpeaking of ſuch ſaith, *Let them alone, for they are blinde leaders of the blind.* For wee ſhall ſee afterwardes that *ſhe was beaten of the watch.*

9 But let vs ſee whether this doctrine, which we haue more neede of now then euer, extend it ſelfe vnto the time of the newe couenant: for behold the poynt wherein Satan at this day employeth his whole forces, namely to perſuade men that neither can it nor may it euer happen, that they whom they cal *the Church repreſentatiue* (the titles whereof they afterwards either ſhorten or lengthen as pleaſe them, calling it ſometimes *the Romane Church*, ſometimes *the Romane Catholique Church*, & ſometimes the *Catholique Apoſtolicall Romane Church*, that this company I ſaie, either hath or can euer be ſo forſaken of God, that it may for the moſt part bee either it ſelfe apparantlie deceiued, or deceiue others. If a man aſke why, ſeeing this came notoriouſly to paſſe in the ancient Church, beholde their anſwere is ready. It was ſaide vnto Saint Peter, *I haue praied for thee that thy faith faile not.* Now that Saint Peters faith were not at one time greatly ſhaken it cannot be denied. And therefore they muſt needes confeſſe, that if their *repreſentatiue Church* haue no more force then hee whom they of a notable abuſe take for their foundation, it may at leaſt for one time be ſo ſhaken, as to denie Ieſus Chriſt three times *and that with an oth and execration.* And I would to God the like had happened to them but thriſe. But to let this paſſe, what maner of concluſiō, I pray you, is this? The Lorde by a ſingular grace of his, raiſed vp and comforted his diſciple in ſuch ſort that hee acknowledged his fault without drowning himſelfe any farther therein, & which

more is, hee vsed him afterward to encourage and strengthen others, I pray you, what doth this appertaine vnto the Citty of Rome, or vnto the See afterwardes erected there? Saue that I confesse (and I say it after one of their principall Poets whose verses themselues yet print and sing euery day) that many ages ago this Papall See hauing put out and defaced the ancient Apostolique Church of Rome, is become *The temple of heresie in doctrine, and an other Sodome in manners.* But what alleage they farther? Iesus Christ saide thrise vnto Peter, *feede my sheepe. The Pope therefore, and that Church which acknowledgeth the Pope for their head cannot erre: no though he should driue whole cartloades of soules vnto hell, no man may say vnto him, sir what do you?* O God, what impudent shamelesnes is this! As if Saint Peter, the See of Rome, and they who sit in it were al one. Yet this I will wel confesse notwithstanding, that since the time of many ages they who haue sate in this See, and haue made a throne thereof and exalted it as much as lay in them, aboue that of God himselfe (in that they attribute vnto themselues the power to dispense with the Lawe of God, and the autoritie not to bee iudged of any man liuing, yea to haue power to commaund the Angels) that they, I say, are not fallen from the faith which they neuer had nor neuer cared after or tooke thought for: I let passe other allegations of theirs, which howe friuolous and foolish they bee the very little children are able to iudge. And what hath come to passe in this behalfe which was not expresly foretold by Iesus Christ and his Apostles, and found true by the experience of our time? *Matt.* 7. 15. *Luk.* 21. 8. *Ioh.* 5. 43. *Act.* 20. 30. *Rom.* 16. 17. *Philip.* 3. 2. and 2. *Thess.* 2. 4. and 1. *Tim.* 4. 1. and 6. 3. and 2. *Tim.* 3. 1. and 2. *Pet.* 2. 1. and 3. 16. and 1. *Ioh.* 2. 18. Now if these so expresse predictions and prophecies suffice not, and that the whole ecclesiastical storie cannot serue for sufficient proofe, at least let a man now open his eies and see the effectes thereof more apparant and great then great and mighty mountaines, I meane the effects thereof in all the ground articles of Christian Catholique doctrine, that is to say, the doctrine which God hath deliuered vnto his

whole Church at the beginning, to remain and continue vnto the end and consummation thereof. For at the least it appeareth by that we haue aboue saide, and followeth vpon necessarie consequence, that seeing they who ought to bee the eies of the flocke are subiect not onely *to be blinde, but leaders also of the blinde to fall both togither into the ditch*, Matt. 15.14. and that they who ought to haue *the key of knowledge, may, keepe it back, & indeede haue often kept it back, not onely not to enter in themselues into the kingdome of heauen, but also to keepe others out*, Luk. 11.52. it is an ouer manifest falsehoode to conclude, that without all manner of replie and gainesaying, we must in matter of conscience & religion, hold our selues vnto that which they, who call themselues the succeeding Church of the Apostles, and especially that goodly Apostle of Rome, who may be iudged of no man liuing, commaundeth vs to beleeue.

10 Nay albeit we granted them that their originall & beginning were as Apostolicall, as it is Apostatical, Iesus Christ who is the truth it selfe might wel haue made after Saint Iohn Baptist this conclusion for himselfe absolutelie, *Ioh.* 3.33. and yet he notwithstanding suffered & commaunded also that his doctrine should be examined by the scriptures, *Ioh.* 5.39. The Apostles also though their doctrine were vngainsayable (considering the measure of the spirite which they had) yet they came vnder this examen, *Act.* 17.11. and practised it themselues, *Act.* 15. and recommended the same expresly vnto others. For it is by the doctrine of the Apostles expounded by it selfe, that wee must discerne *the Apostolique Church*, to which we are to ioyne our selues: from the false, which we must turn from and auoide: and therefore our aduersaries could by no meanes better shewe by what spirit they are led, and that they are not successors, but vsurpers & vniust possessors, since they refuse this examen and tryal, vnto which they haue beene and yet are euery day called but in vaine, except they will bee both Iudges & parties, *but it is thou ô eternall God who shalt iudge of all this matter in conuenient time.*

11 Why then, wil some reply, what manner of Church wil this

this be if the prelates be not the Iudges of errors, and if other keepe them not to their sentence and resolution? Truly I confes that *all things ought to be orderly done in the house of God*, Cor. 14. 4. but what is this order? Euē that which the Lord of the house hath established by his Apostles. Let vs then first of all keepe and obserue this, and hold all that for disorder which shalbee farther added, diminished or chaunged: (I meane in the substāce of doctrine) so that whosoeuer opposeth himself against this disorder, whensoeuer it slideth into the Church, may not be iustly held for author of confusion, but ought rather to bee praised & harkned vnto, as the setter vp againe & reestablisher of that order, which the sonne of God established in his house. Secondly although the forme of outwarde order be obserued, yet we may not tie the holy spirit to persons without exceptiō; for those reasons which I haue proued, & becaufe that in many those things wherein they offend goe not before but followe their vocation, as the Apostle warneth vs, 1. *Tim.* 5. 24. in whom the Church findeth afterward that shee hath beene deceiued, as all the auncient heretiques and the greatest part of them of our time may sufficiently witnes. But we are to follow the rule which the Lord gaue, and which he also confirmed by his owne example. *The Scribes and Pharisees*, saith he, *sit in Moses Chaire, doyee that which they say, but do not that which they doe*, that is to say, so farre as, according vnto the order of God established by the ministery of Moses, they preach the truth in the Synagogues, their hypocrisie and wicked life otherwise, maie not hinder you from receiuing and practising that which they teach, for the truth dependeth not on the person of him which teacheth, either in doctrine or in the sacramentes. But what saith Christ in an other place? *Matth.* 16. 6. *Take heede of the leauen of the Pharisees:* and in an other place, *Let them alone, they are blinde, and leaders of the blinde*, Mat. 15. 14. And indeed himself openly condemned their false interpretations of the Law: *Matth.* 5. 6. and *Mark.* 7. 8. and cared as little for their excommunications, *Ioh.* 12. 42. 44. What are we to doe then in such a case? *Wee must*, saith the beloued disciple, *proue the spirits whether*

whether they be of God, 1 Ioh. 4. 1. and Saint Paul, we must *trie all thinges and keepe that which is good*, 1. Thess. 5. 21. & vnto whō is this said? Vnto euery Christian who wil not willingly and wittingly be deceiued, as well young as olde, men as wemen, *Gal.* 3. 28.

12 Neither doth there ensue hereupon any disorder or confusion at all, for it is an other thing not to suffer a mans selfe to bee deceiued, and to take vpon him the office and charge of teaching in the Church, pretending that all are Prophetes or Apostles, or Doctors and teachers, a thing vtterly false and intolerable: as appeareth, 1 *Cor.* 12. 29. For the sonne of God himselfe, in as much as he was the minister of God his father, for the preaching of his wil vnto the nation of the Iewes, *Rom.* 11. 18. he thrust not himselfe in into this charge, *Heb.* 5. 5. Such is then the duty of euery faithfull man in all times, and principally in such a time as there is a medlie made of al things, and when the light is smothered and darkned, neither to beleeue euerie thing vpon the credit of an other, neither also to set vp a new religion vnto himselfe apart.

13 But what shall we say of thē, among whom there is not only no order, but (which is worse) though al things be turned vp-side-down, notwithstanding with a desperate impudencie they attribute all this while vnto thēselues the precious name of the *catholicke church*? Among whom the vocations ordained by the sonne of God, for the seruice of his house, are al of them mowled vpon the Image of the beast, the auncient Romane Empire? Where to bee called, is nothing else but to haue posted best and to be first in *dated*? Where there remaine nothing saue the simple & bare names of charges and vocations of the holie & sacred ministery? Where the entrance into the house of god (I mean the scripture in which he hath placed his truth) is interdicted & forbidden the people? Where the house of praier is not only turned into an harbor of them who make marchandise of souls, but is changed into a shop of al falshood and Idolatrie, yea of more abominable Idolatry then all the Idols of the Paynims and heathen? Where Iesus Christ is chan-

ged into a dead and senseleſſe thing, which hath neither head nor feete, naie which cannot keepe himſelfe from the talantes of theeues, nor the teeth of rattes and of miſe, and which periſheth of himſelfe if he bee not the ſooner deuoured? In ſuch a caſe, ſhould the poore famiſhed ſheepe, I pray you, goe vnto the wolues and ſaie, cut our throates and deuoure vs? Shoulde the conſciences of men goe vnto them to bee reſolued, who maintaine themſelues by deuouring of them quick and dead? Should they to purge & cleanſe themſelues, ſhoue themſelues farther and farther into ſuch dirty myrie places? Should men expect and waite vntill the hogges reſolue themſelues to liue neetely and cleanely, or vntil the whore-maiſters and whores take order for the ſtewes? Naie contrariwiſe the whole church warneth & enioyneth vs, as touching doctrine, to take heed of falſe Prophets, & to flie not only Idolaters but Idols alſo, 1. *Ioh.* 5.21. So did the Leuites and the Prieſts, retire themſelues out of the kingdome of Iſrael, when al thinges were there in vtter ouerthrow and confuſion. There continued notwithſtanding an aſſemblie of Prophets which communicated not at al with the Baalims, nor with ſuch as aſſembled themſelues there, 2. *Chr.* 11.14. & 2. *King.* 4.38.42. And the Lord himſelfe ſaith, *Let them alone, they are blind, leaders of the blind.* Matth. 15.14. but ſaie our aduerſaries, hee went vnto Ieruſalem, hee came into the Temple as others did, yea into the Synagogues alſo. I graunt, but I aunſwere that firſt there was but one Ieruſalem, where the publique outward ſeruice was adminiſtred according vnto the word of God: the prieſthood was yet on foote: Moſes & the Prophetes were al of them in the Synagogues: and albeit the doctrine was mingled with much leaue, yet the true dowe remained ſtill notwithſtanding, and the ceremoniall ſeruice continued in his entire eſtate. Secondly it was to driue out of the Temple with the whip the buyers and ſellers whome hee found in the Temple, crying out ful loude and ful ſhrill againſt the leauen of the Phariſees, Sadduces, Herodians and others, as likewiſe hee did in the Synagogues. But if the Temple had beene brought to that paſſe, as it was at that time when the

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aultar was made in al pointes like vnto that which Achas the king sent from Damascus, 2. *King*. 16. 11. and 2. *Chronic*. 28. 23. who wil persuade vs he would haue entred in thither to communicate there with them? And when he was demaunded by what authority he did these thinges, did he alleage vnto them Cayphas or the great counsel of Ierusalem? Nothing lesse, for this had bin nothing else but to make satan iudge of the truth. But he saith, Search the scriptures, *Ioh*. 5. 39. creait the testimonie of Iohn, or shew wherin it is false, *Mat*. 21. 25. which thing we haue done and counsailed others to doe at this day, not to erect and set vp aultar against aultar, as they falsly slaunder vs: but to set vp the aultar of the Lord, that is his holy ministery against the aultar of Damascus: for the performance whereof the Lord hauing aided with his grace many princes and potentates, to follow the example of that good and holy king Ezechias, the Lord hauing likewise raised vp in our time Eliasses and Eliseusses, what should they else do but separate themselues from such pollutions, and betake themselues vnder couert, who are not among the pharisaical leauen simply, but in the faire midst of the confusion of Babylon, as this name was giuen the City of Rome in Saint Peters time if we wil beleeue the auncient expositors, on that of Saint Peter, 1. *Pet*. 5. 13. and which name manie of the ancients after Saint Iohn haue most clearely applied vnto the Church of Rome in their time? For I pray you, if the Prophetical scriptures were sufficient in the time of Iesus Christ, to make him throughly to be known, and to cause al contrary doctrine to fal and vanish away, the Apostolical writinges and scriptures haue they empayred and diminished this clearnes, or haue they not rather bin as the sun rising, after day break? If the Baptisme of Iohn which was nothing else but the daies morning, was sufficient to direct them whom Christ sent back thither, *Mat*. 21. 25. and *Act*. 19. 30. ought we now to seek any other text or glosse, then so authentick a testimonie, sealed by so manie miracles, and so faithfully registred in those writinges which wee call the newe Testament?

14 In a word therefore, in a time of such horrible darknes, it is not vnto these false leaders, that hee must seeke who will not be deceiued, but he must goe farther and seek, being destitute as it were of al ordinarie meanes, vnto the Lord himselfe, to bee nourished as it were in a desert. And this we are taught in the historie of Elias, who was nourished all the time of the first yeare of droughts by a Rauen, 1. *King.* 17.4. and afterward by a poor Sydonian widdow. 1. *King.* 17.8. and who afterwards by the strength of one meale walked fortie daies and fortie nights, 1. *King.* 19.8. By which example it is shewn vs that the Lord in such and so lamentable a time, nourisheth those who are his, though they be sometimes so scattered here and there, that they cannot know one another, 1. *King.* 18.13. and 19.10. 18. that is to saie, he nourisheth his Church in that litle harbor of his vntill the time of his indignation be ouerpast, *Esaie.* 26. 20. when the ordinarie minister is cut off, as it came to passe in the time of our fathers in the East and West Church, vntill such time as it pleased the Lorde to awake his spouse and to shew what difference there is between the vtter exterminatiō of Sodome, and the visitation of Sion, *Esa.* 1.9. pitying the ruines thereof, & building it vp againe, *Ps.* 102.14. Which thing our time might haue taught vs and doth yet teach vs euery day, to the end we acknowlege the great & wōderful miracles of God which haue hapned since within these 60. yeares onelie, and to pray vnto him daie and night, to perfect this deliuerance of his people, for the loue of his holy name, to whom be al honor and glory for euer. According vnto this holy doctrin we wil demaund of him grace and mercy as followeth saying.

Almighty God, &c.

THE XXV. SERMON.

Our helpe be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles; the fourth verse.

4 When I had past a little from them, then I found him whom my soul loueth, I tooke hold

of

of him and left him not, till I had brought him into my mothers house, into the chamber of her that conceiued me.

1 *They who cal themselues the watch, and watch, are not good watchmen for al that.*

2 *The Bridegroome causeth himselfe to be the better sought after, by not suffering himselfe to be found at the first.*

3 *An aunswere vnto diuerse temporisers or time-seruers opposed vnto the diligence of this spouse: and what we ought to answere them who obiect the different opinions and diuerse interpretations of the Scripture.*

4 *It is not enough to find that we seek after, but we sease and laie hold on it, & hold it fast: wherein haue beene diuerse faults heretofore and yet are committed.*

5 *The loue of the Bridegrome guideth the spouse to seeke after him and to finde him.*

6 *True faith is the onelie hand which reacheth after the spouse and seaseth on him.*

7 *In what sense it is saide that the spouse hath a mother, vnto whose house shee retireth her selfe with her Bridegrome.*

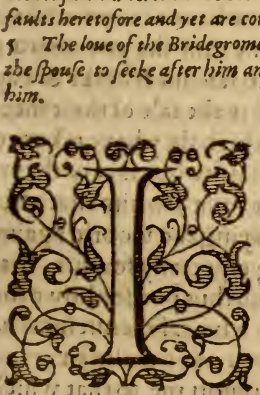
8 *An application of this doctrine to the controuersies of our time.*

9 *In what sort the Bridgroom is found of the spouse out of this house.*

10 *In what sense it is saide, that the spouse brought in her Bridegroome into the house of her mother.*

11 *How wee must first necessarilie enter into the house, and afterwarde into the Chamber of this Mother.*

12 *An exhortation for the thorough practising of this doctrine.*



THath bin shewed in the Sermon before what diligence the spouse vsed in seeking after this Bridegrome of hers, who seemed for her, to bee lost: and how shee found him not in the open places, nor could heare anie tidinges at al of him of the watch: whereof we haue largelie entreated. There remaineth notwithstanding one difficultie more, in that wee said that by this watch were meant the false Pastors of the Citty of God which is the house of this spouse, namelie, the Church: whereunto it seemeth that this which is here said is directly contrarie, to wit, that this watch was not asleepe in their priuate houses (for had it been so, the spouse had not met with them, as neither would shee haue made this demaund

maund vnto thoſe which had been aſleepe) but that ſhe found it where it ſhould be to gard & defend the Citty round about: which thing the falſe Paſtors are not wont to doe, whome a man ſhal find rather in their beds, or at table, or in the ſtewes or anie where elſe then in their corps degard. I aunſwere that there are in general two ſortes of theſe falſe Paſtors: for ſome of them are more ſhameful and deteſtable in their whole life, and making their vices the onely trade of their life they ſhew themſelues publickely and openly for ſuch as they bee: others there be (to wit ſuch are of the richeſt and wealthieſt ſort) who are Church-robbers, haukers and hunters, dronkards, fornicatours, adulterers, hauing no other god but their belly, brieflie ſuch as Bernard deſcribeth the court of Pope Eugenius which is ſince nothing mended, but hath ſowed and encreaſed her filthy manners in al the quarters of the world: others (of which ſort are theſe maſſe-mungers, cõfeſſors, graund amners,) make open profeſſion of being baudes, ſtewards of the houſe, clearks of the kitchin, yeomen of the horſe, to haue a ſoupe at their maiſters broth & brewes. In the meane time the poore vicars muſt trudge about and watch, that is to ſaie, muſt barke & bay daie and night at the parchment, and make ſale of their merchandize for the quick and the dead which they haue taken to farme, to ſel againe (as well as they maie to bee ſauers themſelues, how euer the poore ſheepe paie for it) to him that offereth moſt and out-biddeth the reſt: paying the woorld againe with Chriſtmas-carols, and prouiding eſpecially for this, that no other wolue catch their ſheepe. And thus you ſee howe the Lords ſheepefolde is guided by them who cal themſelues the chiefe pillers of the Catholique Church, and maintainers of diuine ſeruice. For which thinges I report me to that which heauen and the verie conſcience of euery one which hath any at al can witnes, to iudge whether I ſlaunder them in ſpeaking thus of them or no. Others are after another ſort diſguized, all of them hauing this one thing in common, that they are nothing leſſe thẽ that they appear without for to be, I mean, true Paſtors, but deceiue, after diuerſe ſortes, both themſelues and

others. Some make nothing elſe but a mockerie of them who make reckoning of them, beeing no other within then meere Atheiſts: others are poor ſuperſtitious ones, abuſed & abuſing others, thinking to appeaſe the fire of the wrath of god by their inuentions & deuotions, ſparing neither body nor ſoul which they torment not, of whom the Apoſtle ſpeaketh, *Coloſſ.* 2.22. 23. And this is properly of thoſe two laſt ſorts of gardiens that the ſpouſe here ſpeaketh, whom a man ſhal find ſo buſie from mattins to veſpers a mūbling their crucifixe, beſides their ordinarie deuotions: ſome of them of a meere hypocriſie: others of zeale without knowledge: albeit, when there is any queſtion of perſecuting the Church, we maie then truely ſaie, that there is neuer a one of theſe aſleep, but they al forget for a time their ordinarie traine altogether, to catch and entrap as many ſeely ſheepe as ſeeke to flie and eſcape their talants: as did the great councel of Ieruſalem who watched al night long, to take Ieſus Chriſt, and to frame his enditement, when Saint Peter himſelf and his companions could not keepe themſelues waking. This is not al then to watch, for the Diuel watcheth alſo, as do they alſo whom he ſetteth aworke. But wee muſt keepe watch and ward to a good end, for they are of al others the moſt daungerous, who are moſt diligent and expert men to doe euil.

2 But let vs leaue theſe merchandizers of ſoules, and ſuch as make trafique of poore ſeely conſciences, and come wee now vnto that which the ſpouſe here ſaith. Which is in ſumme thus much, *that beeing paſt a little this watch ſhee found her beloued whom ſhee neuer left vntill ſhee had brought him home to her mothers houſe, yea to her mothers owne chamber:* whereupon we are to reiterate that which we haue aboue already noted, namely that when the Lord maketh vs to ſeeke him by recoiling as it were and drawing backe from vs, hee doth it not therefore that hee would fruſtrate that deſire which he firſt formed in the hearts of ſuch as are his: but becauſe hee would by that meanes ſharpen their diligence, and cauſe vs to eſteeme ſo much the more of him when wee haue found him: beeing an ordinarie thing with men to contemne that which they came light by, where-

of

of we hau e ſtil daily experience. For *if himſelfe ſeeketh after the ſheepe which is ſtraied*, Pſal.119.176.Luk.15.4.*if he ran after Adam when Adam fled*, Gen.3.9.*if hee cauſe himſelfe to bee found of them which ſeeke him not*, Eſai.65.how will he neglect the perſeuerance of them, who ſeeke after him?

3 What excuſe then ſhal our temporizers at this day haue, who albeit they be in their conſciences cõuicted, expect notwithſtanding ſome of them the reſolution and determination of a general councel to bee reſolued: others ſome aſſurance of peace, before they wil ſhew themſelues and returne vnto the flock? But if the doore bee ſhut in the meane time, who wil open it? *Mat.*25.10. *Eſa.*22.2. If the time which ſerued to finde him be loſt, who wil aſſure vs we ſhal find him againe? *Matth.* 25.10. *Ioh.*12.10. *Eſai.*55.6. But ſaie theſe kindes of people; ſome, *I am no cleark*. Deſire therefore and labour to be one. For why hath God beſtowed a reaſonable ſoule & vnderſtanding vpõ thee? Come thou therefore vnto him who hath made the eies, & who giueth eies vnto thẽ which haue none, *Pſa.*140.8. know that thou art blind, & thou haſt already receiued a good beginning of light, *Ioh.*9.39. Others *ſaie they cãnot tel what to do, there are ſo manie contrarie opinions among the Doctors and teachers themſelues*. The like mought they haue ſaid who followed Ieſus Chriſt when the people were diuided into Phariſees, Sadduces, Eſſenians, Nazarites, Herodians, Samaritanes. What muſt we do then? That which the ſpouſe here teacheth vs. We muſt take a good and holy courage vnto vs, and goe farther. For in the end we ſhal meete with Ieſus Chriſt. But wil he deſcend viſiblie from heauen to make himſelfe to be ſeene? No, for hee hath alreadie deſcended, and hath withdrawen himſelfe vp againe into heauen vntill the latter daie, in reſpect of his corporall preſence, yet notwithſtanding hee continueth with his by his quickening power to the end and conſummation of the world. But where is he in a word? Verily there whither he ſendeth vs, namely in his ſcriptures, as wee declared at large the laſt Thurſdaie, which aunſwere Abraham alſo made vnto that rich damned wretch, *Luk.*16.29. And we muſt trulie confeſſe

confeſſe that we haue herein a great aduantage aboue this ſpouſe conſidering the time when ſhe ſpake thus: the light of the Scriptures or writings of the Apoſtles, being farre greater without compariſon then that of the Prophets, as is moſt amply ſet downe vnto vs and declared, in the Epiſtle to the Hebrewes, and by the ſimilitude of the body, and of the ſhadowe which the Apoſtle vſeth, *Coloſſ.*2.17. But they reply again & ſay, *euerie one we heare diſpute, alleageth the Scriptures for himſelfe: what ſhall we then doe hereupon?* Mary firſt looke diligently vnto this, whether it be true that euerie one alleageth the Scriptures. For if I ſhould ſay that a great number of lies & forgeries may be found in the writings of our aduerſaries, alleaging moſt falſely for Scripture that which is no more found in anie booke of the Bible, then Paradiſe is in Hell, I ſhould not lie at all. Secondly we muſt note that they are no leſſe falſe-ſaiers then the reſt, who for proofe of their doctrine, alleage any other teſtimonies, ouer and beſides the aboue named ſcriptures and writings of the Prophets and Apoſtles, vnto whom wee are no leſſe forbidden to adde, then to change and diminiſh, ſeeing *they containe the whole Counſell of God touching our ſaluation* Ioh.15.15. and *Act.*20.27. And to the end no man reply, *that al was not written which the Apoſtles taught*: let vs anſwere this lie firſt with that which is ſaid, 2.*Tim.*2.17. where Saint Paul requireth nothing, beſides the ſcripture, *to make the man of God perfect & complete.* Secondly let theſe goodly *vnwritten doctrines and verities* forſooth be compared with the ſcriptures, and the day wil condemne this darckeneſſe. Thirdly, alwaies and as often as there are diuerſe interpretations found of one and the ſame place, let vs know that this commeth to paſſe, partly becauſe euerie one hath not one and the ſame meaſure of vnderſtanding, and partly becauſe the ſcripture is ſo plentifull in all trueth, that of one and from one only place, a man may drawe diuerſe expoſitions, which may be al of them notwithſtanding conformable vnto the trueth of edification, & euerie of which may as occaſiō ſerueth be profitable. But whē the interpretations are ſo repugnant, that it muſt needs be that one or more of

them be falſe, then if we conferre other places therewith, & ſo expound Scripture by Scripture, as Ieſus Chriſt teacheth vs by his own example, *Mat.*4.6.7. & as the ancient Councels haue doone (hauing by this only moſt true and moſt aſſured means conuinced al ſorts of falſe allegations of heretickes) & if withal we refer the whole vnto the correſpondencie of the articles of our faith, which we call our *Creede*, the ſummary abridgement of euery fundamentall point of Chriſtian doctrine & religion, there is no man can bee deceiued, no not the ſimpleſt Idiots of all, except they will needs deceiue themſelues: I mean if ſo be they bring with them a docible and teacheable mind, and a deſire to bee taught in all humility, according vnto that which is ſaid of the writtē word of God, *Pſ.*119.8. & *Eſa.*55.1. And thus you ſee how folowing the exāple of the true Spouſe, that is, *ſearching Ieſus Chriſt in his owne home*, we ſhal find him, & neuer be deceiued.

4 But what is it to find him if a man ſeaze not on him? And what is it to ſeaze on him if a man hold him not faſt to enioie him? Verily no more to purpoſe, then if a mā ſhould find good meat, and not touch it: or put it in his mouth, and not ſwallow it: or ſwallow it, and not digeſt it. And alas howe many ſuch gueſtes are there in the woorlde? For to let paſſe thoſe who vouchſafe not to come vnto this banquet, and thoſe alſo who not only enter not them ſelues into it but hinder alſo others from entering in and that by all manner not onlie craftines, but violence alſo: letting I ſay, theſe goe who are without, let vs ſpeake of them who enter in, who ſee & heare him who is both the banquet, and the banquet maker, I mean our Lord Ieſus Chriſt, & yet notwithſtanding do neither ſit downe, nor vouchſafe to eat, nay not ſo much as to open their mouthes to chew the morſels already cut & prouided for thē? How manie conteners & mockers are there? How many that ſwallow the meate downe but are fedde neuer a whit with it, & therefore grow nothing at al in this inward mā, ſhewing by the courſe of their whole life, that they as yet haue not any ſenſe or feeling of the ſpirit of him, in whō all true Chriſtians do liue, as he alſo

liueth

liueth in them, *Ga.*2.20. Behold *the ruine of Israel & Iuda*, which we yet see to continu before our eies, behold what *hath caused the Candlestickes of the Churches of Asia to be remoued*, according vnto the threatning contained in the Apocalyps, and which in the end brought in the deluge of Mahomet & of his cõpanion vpon the foure ends & quarters of the world. We see it with our eies, & who taketh it to hart? Who thinketh on that which the Apostle foretelleth *of the fulnesse of vs the Gentils*? Ro.11.15. in such sort that *it will happẽ vnto vs as in the daues of Noe*, Mat.24.37. Let vs look vnto our selues my brethren, *that we be not found asleepe*, Lu.12.37. much-lesse *cast out of the banquet into outwarde darkenesse*, Matth.21.22. & finally *cast forth of the temple of God as filth and doung*.

5 But wee must yet better examine all the woordes of this so true and faithfull a spouse. *I found him*, saith shee, *whom my soule loueth*; yea, because he made himselfe to be found, and for that the true loue of the Bridegroome serued for a guide to direct this spouse, whom himselfe loued first.

6 *I seazed or laid hold on him.* And with what arm? Verily with that of *faith*, for this is the only vessell to receiue him in, this is the onely hande to take hold of him, *Rom.*9.30. But this faith must be firme & stedfast to holde him without letting of him goe, otherwise this is not that true faith which is *the gift of god*, properly belonging vnto the elect & irreuocable, *Rom.* 12.29. but an opinion which vanisheth away, with the first wind that bloweth: which maketh vs in some sort to tast the good gift of god, not to swallow it down & digest it, *Heb.*6.5. *Mat.*13.21.

7 And howe is this faith and by it Iesus Christ continued & mantained in vs? The spouse declareth vs in one word whẽ she saith, that *she brought this Bridegrome into the house, nay into the secret chamber of her mother which conceiued her.* Now to vnderstãd this matter the better, we must note that the Church is diuersly considered: sometimes as being ioined & vnited together & making one mystical body with her head: so that sometimes it is called Iesus christ himself altogether whole & entire, 1. *Cor.* 12.12. as if without her he should be an head without a body,

*Epheſ.*1.23. and in this ſenſe ſhe hath no *Mother*, but one heauenly father alone. Sometimes ſhe is alſo conſidered in her generality without any reſpect of times or places, notwithſtanding diſtinguiſhed from Ieſus Chriſt, in which conſideration ſhe hath alſo no *Mother*, but one heauenly *Father* alone, together with a brother & Bridegrome: ſometimes alſo ſhe is conſidered with diſtinction & diuerſity of time, for which reſpect S. Paul ſaith, he *hath begotten the Church of the Galathians*, & calleth himſelf *the father of the Corinthians* in regard of his miniſtery, *Gal.*4.19.& 1.*Cor.*4.15. In which ſenſe a man may ſay that *the Church of Ieruſalē* (& not that of Rome) hath brought forth al the churches: the word of god (which is *the incorruptible ſeed*, 1.Pet.1.23.) proceeding and comming from her, *Eſa.*2.3. According vnto this ſenſe alſo is it, that this ſpouſe which is but one & perpetual in her generality, is (according as the one engendreth the other vnto the Lord) diſtinguiſhed into an ancient church vnder the law, & into a chriſtian church which ſucceeded it: & according vnto this maner of ſpeaking, the church of our time hath for her *Mother the church* which we cal *Primitiue*. What is it then which this ſpouſe, conſidered as it were in the time of Dauid, meant to ſay and to teach vs in this place? Namely this, that after thoſe troubles & diſorders which happened ſo many times in the time of the Iudges & of Saul, ſhee hath as it were found her bridegroome & is moſt happily retired with him vnto her mothers houſe, that is to ſay, hath now the full knowledge and enioying of her Bridegroome, by conforming herſelfe vnto the true auncient Church of the Patriarcks, ruled & ordered afterward by the Lawe, and which engendered her vnto the Lord. For it is in the church of God that this Bridegroome doth raigne & that we enioy his graces and bleſſings, the greateſt part of the worlde remaining vnder the tyranny of him who is called *the Prince of darcknes & curſednes*.

8 Let our aduerſaries thē & gainſaiers reproch vs no longer that we attribute nothing vnto the church. For cōtrariwiſe we auow & proteſt that the Apoſtolick church is *our mother*, in the which the holy ghoſt hath in his time begottē vs & nurſed vs,

as

as he yet nourisheth vs. The controuersie then between them and vs lieth not in this point, *whether there be any saluation without the Church*, and *whether the Church bee our mother in whose chamber we must liue and abide as her true children:* for hereof wee make no doubt. But this is the whole controuersie, namelie, whether they be the true Church, or rather the clean contrary a false strumpet, which hath driuen *the true mother* out of dores into the deserts, and bereaued her of her children, which shee demaundeth of her againe, and which this true spouses Bridegroome maketh her to restore and deliuer euery day.

9 But yet there ariseth one, naie two difficulties more vpon this matter. For first if this Bridegrome be found no where but in his Church, and this Church is *our mother*, how can it be that this spouse found him without? For how may it bee saide that she brought him in into this house, if he were ther already and that she found him there? The answere is, that it is true indeed, that this Bridegroome dwelleth, that is to say, declareth his vertue and healthful power in this house. But it followeth not thereupon that he goeth not foorth, as I may say, vntil hee find his children euen in the bosom of this back-sliding whore (as in our time he hath fetched them and yet fetcheth them euery day, out of these sinckes of monasteries) to bring them into his house. So hee went out of Ierusalem, and sent into the East and West to cal vs, to make vs to draw near vnto him, vs, I saie, which were poore Gentiles and nothing lesse then his people, to bring vs into his admirable light, *Ephes.* 1 2. 12. And thus you see how *this spouse found her Bridegroome abroad*, from whom she was, as we haue most amply declared before, straied aside and wandered.

10 The other difficulty ariseth vpon this manner of speach *that the spouse caused her Bridgroom to enter into her mothers house*, seeing on the contrarie side, it is the Bridegrome, who seeketh after vs and findeth vs, and bringeth vs in into his house. This is most true, and we must doe God this honor, to confesse that it is he, who according vnto his infinite goodnesse, as he hath destinated vs vnto saluation in his sonne before the founda-

tion of the woorlde, so doth he in his time preuent vs, seeking after vs al when we are straied, & finding vs when wee are fled from him, and bringing vs into his house, which is also the dwelling place and habitation of our good and holy *Mother*. But this is after such a manner notwithstanding, that wee are not all this while like blockes and tronckes, which a man findeth & carrieth whither he wil, without anie feeling or motion in themselues. God then seeketh after vs, forming in vs the desire to seeke after him: he findeth vs giuing vs the meanes & the power to find him: we take hold of him and embrace him meeting with him, bicause he createth in vs the faith which taketh hold of him: he bringeth vs into the house of our mother, bestowing on vs the grace of desiring to ioine our selues vnto the company of the true church neuer to stir or depart from it. These two things then agree very wel together, prouided, that we adde this, that as God produceth in vs natural effectes by natural causes which he hath created in vs: so, if the question bee of these graces which are meerely supernaturall (seeing *flesh and bloode reueale not these thinges vnto vs*, Matth. 16. 17. naie *our naturall wisedome is enmitie vnto God*, Rom. 8) wee must vouch and confesse that the puritie of vnderstanding and vprightnesse of will are the meere free giftes and graces of him who *enlighteneth the eyes of our vnderstanding*, Ephes. 1. 8. and *createth in vs both to will and to doe*, Philip. 2. 13. So that if this proposition and sentence bee true, when wee speake of the creation of the woorlde, that it made not it selfe, and that a dead bodie raiseth not himselfe: so is it as true, the question being of the light of the soule, be it in the vnderstanding or vprightnes of wil, that *we are truely the woorkmanship of God by his meere and only grace*, Ephes. 2. 1. 5. 10.

11 There remaineth yet one point more to be handled touching this place, namely, concerning that which is here saide, *both of the house, as also of the chamber of this mother*, a thing which ought to bee well and throughly weighed of them who despise the holy publicke assemblie established from al time by the Lorde in his Church, and without the which, as I maie so say,

saie, *the Church* (which is as much to say as *an assembly called together out of the woorld*) is no Church: as a flocke hath no apparant forme of a flock, if the sheep remaine scattered one from another. I speak here of the contemners of congregations and assemblies, as we haue among vs *Sundaie and Thursday Christians*, naie some from *Communion* to *Communion*: & others which make no reckoning at al of them, wicked wretches and vtterly inexcuseable before God and before men. There are others and too too manie, some of them making no conscience to betake themselues into the midst of Idolaters, following herein Lots fault: others who neuer come forth, & being reprehẽded & accused for not giuing testimonie of their Christianity, insteed of confessing their weaknes and infirmity, or their distrust and couetousnes, beare themselues in hand they doe wel enough in reading at home in their house & praying a part by thẽselues. But the Apostle exhorteth them in another lãguage, *forsake not*, saith he, *our assembly as the manner of some is*, Heb. 10. 25. And indeed if this pretence might take place, must we not condemne the Prophets, Apostles, & other martyrs of the lord for madmẽ & senseles? But behold how wily satan is to diuide this body in peeces, which can neuer bee ioined ynough together & vnited. And indeed the end of such goodly *priuate christians* maketh vs at the last to know their faire domestical exercise they practise at home: which wee neede not to maruell at, seeing that euen those who are most diligent to frequẽt the assemblies & congregations, where they are reproued, admonished, comforted, taught, stirred vp & heated euery day, leaue not for al that to be cold, lazy, & negligent in their duety. Let vs therefore note heere, my bretheren, in Gods name, that the spouse protesteth she came with her Bridegroome not onely *into the house*, but which is more, *into the Chamber of her Mother*. What shal we saie then of those who wil not set foote into this *house*, and think to keep themselues without with Iesus Christ? But yet it is not enough to bee in the *house*, but we must enter into the *priuy Chãber* & wardrob of this spouse. For such a one may be in the house which is not in it, and who entred

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not in, but to come foorth ſtraite waies againe. But *to enter into the chamber of this mother*, is to bee in the place of her reſt, and where ſhe cauſeth her ſelfe to bee ſeene and heard, nouriſhing there her children with the *bread of life*.

12 Now ſith our good God amiddeſt ſo manie tempeſtes, which haue ouerwhelmed and deſtroied the woorld, & which haue within theſe few yeares borne and beaten downe ſo many goodly Churches, the mother and her children beeing ſo cruelly driuen forth, hath vouchſafed vs ſo great and ſingular a benefite, to preſerue vnto vs this little cabbin, aſſaulted with ſo many wild & cruel beaſts, ſhal we alwaies contemn ſo great a grace and bleſſing and ſo long a patience of his? God forbid my bretheren: but let vs beſeech him hee woulde rather heate ſuch as are acold, thruſt forward thoſe who recoile, haſten the ſlow, fortifie the weake, and in generall giue vs the grace that his woorde may dwell plentifully among vs, according vnto the exhortation of the Apoſtle, *Coloſſ.* 3.26. and that wee maie be *faire and fruitfull trees in his courtes*, to depart from this houſe heere belowe, vnto that euerlaſting pallace where wee ſhall raigne eternallie with him: wherein hauing hitherunto ſo notablie fayled, let vs craue his grace and mercie as followeth.

Almighty God, &c.

THE XXVI SERMON.

Our help be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 5.6.7. and 8. *verſes.*

5 I charge you ye daughters of Ieruſalem, by the Roes & by the Hinds of the field, if you wake, waken not my Loue vntil he pleaſe.

6 Who is ſhee that mounteth vp out of the deſert like palmes of ſmoke, perfumed with mirrh & incēſe, & with euery ſort of perfume?

7 Behold

7 Behold his bed which is Salomons, about the which are threescore valiaunt men, of the prowes of Israel.

8 They all handle the sword & are expert in warre, euery one hauing his sworde vpon his thigh, for the frights by night.

1 *The spouse is so authorized by her Bridegroome, that none euer sette on her who had not the worst.*
2 *This authoritie pertaineth nothing at al vnto the false Church.*
3 *Wherefore this spouse is compared vnto a cloude, resembling an high and a strait piller.*
4 *What the desert or wildernesse is from which this piller commeth.*
5 *We must come forth out of this desert & not fal out of one desert into another.*
6 *The deserts of the auncient monkes compared with the pallaces of these goodly fathers, and false religions of our time.*
7 *Wherefore the spouse is compared vnto a palme or date tree.*
8 *What the excellent perfumes of this spouse are, and whence they come.*
9 *The spouse insteed of resting on the praises which are attributed vnto her, how true soeuer they be, imploieth her self the rather to praise the Bridegroome, & to make him knowen vnto euerie one.*
10 *What this bed was of Salomon the figure of this true Salomon who is full of peace.*
11 *How safe this bed is where the true repose and rest is found.*
14 *Wherefore Salomon speaketh here of threescore men of gard about his bed.*
13 *Who are the true gard and defenders of the saluation of the faithful, especiallie against all inuisible enemies.*
14 *A conclusion touching the vse of this doctrine.*

THE spouse trauelling painefullie to find her Bridegroome, and hauing at the length *found him, seazed on him and brought him home to her Mother*, reioiceth nowe and is exceeding merrie and gladde of this happie estate and condition of hers, *charging those about her not to waken her Bridegroome*: not that hee sleepeth; for, *hee that keepeth Israel doth neuer slumber nor sleepe*, Psalm. 121.4. But because his rest is the rest of his spouse, holding and keeping him-

in the priuie Chamber of her hart. *Rom.* 5. 1. and therefore knowing that this rest & quiet is neuer without such as enuy it, for whom they need seek no farther then in the midst of *Ierusalem*, that is to say, of them themselues who wil brag & vaut, that they are the principal members of the Church, shee chargeth them here vnder the name of *daughters of Ierusalem*, & that with menaces & threates, that they presume not to trouble this rest of her Bridegrome with her: as if she should say, that she is able to make thē repent it, if they be so bold as to do it. But touching this rest & this maner of charge, we haue spokē aboue at large Chap. 2. vers. 7. where the Bridegrome giueth the like charge *that they trouble not the repose & rest of his spouse*: & therefore wee will refer our selues vnto that which hath bin said thereof: but there is notwithstanding a particular consideration offered in this place. For it seemeth the spouse speaketh very boldly, such a charge beseeming rather the Bridegroom, who hath al autority, thē the spouse, who ought to refer her whole garding and safe keeping vnto the Bridegrome. I confesse indeede that the spouse speaketh here very loftily & gallantly. And why should she not? For seeing she hath for her, & with her, yea within her this great & mighty king: what is he that standeth against her, whom she may not and ought not to defy? We haue hereof infinit examples, and those also ioyned with their effects. Iosua commaundeth the Sunne to stand still, and hee obeyeth, *Iosu.* 10. 13. And wee know what the Lord promiseth vnto his, *Mat.* 17. 20. not tō establish thereby the gift of dooing of miracles as perpetual in the Church, but to shew that this spouse threatneth the perturbers of this peace which the Bridegrome giueth her, seeing she hath in her hand his autority & power, & can say that her Bridegrome is hers, and therefore by consequent she may boast of the effects of this fellowship and society with him. Now the temporal gifts & blessings, which god bestoweth vpon his Church, are a smal thing in comparison of the spiritual treasure which is proper vnto her, although whosoeuer offendeth the children of God euen in these, they shall haue the worst, the Lorde himselfe hauing giuen this charge;

Touch

Touch not mine annointed, Psalm. 105.15. So that no sacrilegious person, no not among the Paynims and worshippers of false Gods had euer his wickednesse vnreuenged: and Aegypt and Babylon caried not farre the outrages they committed against the people of God. In a woord, it is not without cause that the head speaking of his members cryed from heauen, *Saul, Saul, why persecutest thou me?* Act. 9.4. But heere the matter concerneth spirituall blessinges, and the proper and peculiar treasure of the Church, namelie, the enioying of the Bridegroome in his woord, and the gouernment of his house. Pharao woulde needes seeke to hinder the children of Israel from this blessing, first simplie, afterwarde by certaine conditions. Wee see what it cost him. The Assyrians and Chaldæans, who ruined the Temple, and destroyed the Cittie, fared no better. So sped the Kinges of Persia who hindered the building of the Temple. Contrariwise God blessed in carnall and woorldly things Alexander the great, who bare himselfe otherwise, how ambitious a Paynim so euer he were. His successours the Kinges both of Syria and of AEgypt, maie serue vs for example heerein both on the one side and on the other, according as they fauoured with al peace and tranquillitie this mutuall repose of this Bridegroome and spouse, or otherwise endeuoured to hinder it. Those two Romane Captaynes, Crassus and Pompee, who were the first which spoyled the Temple of God (although it were then most vilanouslie polluted by the gardiens and keepers of it themselues) perished so exemplarilie and wretchedlie, that hee is blinde who perceiueth it not. The third who was Titus escaped no better. And the Romane empire, when God had serued himselfe with it to reuenge the vnthankfulnesse of his people, making warre against this spouse, neuer ceased since to bee the executioner and hang-man of it selfe, vntil it fell in peeces.

2 The beast mowled and fashioned vpon this Empyre, against which monster wee are still in combate at this daie, wil saie as much against vs, putting her selfe in the place of this spouse. But wee haue two peremptorie replies a-

gainſt them. The one, that all hiſtories make contrarie proofe heereof, if wee iudge thereof not by the beginning of a falſe proſperity, but by the iſſue and ende of houſes and families which haue fauoured this beaſt, on whom the horrible iudgement of god hath finally bin brought. The other, that by the iuſt permiſſion of God the prince of this world muſt keep ſome promiſe with his ſeruantes, whom he telleth euery daie ſhewing them the kingdomes of this world, *All theſe wil I giue you if you wil fal downe and worſhip me:* and therefore they, contrarie to that which Chriſt aunſwered him, *Matth.* 4.9. take him at his woord, and become his ſeruantes. But ſuch a maſter faileth not in the end to pay ſuch ſeruants their wages. And if we haue but eies to ſee the examples of our time which haue been ſhewed vpon the greateſt of Chriſtendome both in the Eaſt, Weaſt, North, and South, wee ſhall not neede to ſearch anie auncient recordes for this matter. Such is then this gallaunt and holie confidence of the ſpouſe to braue her enemies, in whoſe perſon the Apoſtle ſpeaking, wee ſee how hee dealt with Elymas, *Act.* 13. 10. howe he defieth all creatures, high, middle, lowe, *Rom.* 8.37. how hee beareth downe euerie high thing which preſumeth to make head againſt God, 2. *Corinth.* 10.5. And indeede what power is there of any monarcke whatſoeuer which can vaunt of this promiſe: *Whatſoeuer you bind on earth ſhall bee bound in heauen?* Matth. 6.19. Vnderſtand it not of one alone, no not of Saint Peter himſelfe, but of the Church, *Matth.* 18.17. and 1. *Corinth.* 5.4. and of the true Church, not exceeding the limites of her commiſſion, and eſtabliſhed by him who is her garder and defender.

3 It followeth in our text, *What is ſhe that mounteth vp out of the deſert like palmes of ſmoke?* Whereupon a man maie firſt of all demaund, what perſonage is brought in in this place. Some thinke that theſe are *the Daughters of Ieruſalem*, vnto whom this charge was giuen: but there is no reaſon of this. It is therefore the Bridegroome which ſpeaketh, diſcourſing and talking with his ſpouſe *in her Mothers Chamber*, and magnifieng

nifieng with her the graces and bleſſings which himſelfe had beſtowed on her. And this very changing of the perſon (namely that he turneth his ſpeech ſo, as if he ſpake to a third perſon although hee ſpake to her herſelfe) hath a marueilous grace. Neither muſt we take this for a queſtion or demaund, as if the Bridegroome asked and enquired after one which hee knewe not: but we muſt take it as a kinde of admiration, touching the goodly comelines and grace of this ſpouſe. He compareth her therefore *vnto a pillar which is high and ſtreight as were the palmes or date trees of that countrie: a pillar*, I ſay, *of a vapour or fume mounting countermount from the mountaines of the deſert or wilderneſſe*, which vapour hee alſo ſaith to proceed from hence, that the ſpouſe *is ſo perfumed with al ſortes of excellent odors*, that the fume thereof mounteth, as I may ſay vp vnto heauen, whereof wee ſhal ſpeake anon. Such thē is this cōpariſon, which ſeemeth to haue beene borowed from this, that a multitude marching together and comming from any place reſembleth as it were a clowde, as the Apoſtle ſpeaketh, *Heb.* 12.1. For how euer this ſpouſe be brought in, ſpeaking in this Canticle as it were one perſon onely, it hindereth not for all that, but that the whole company of the faithfull and beleeuing be vnderſtood by her perſon, ioyned togeither notwithſtanding in one bodie, and quickened by one and the ſame ſpirit, as it is deſcribed vnto vs, *Act.* 4.32.

4 And if hereupon any man demaund wherefore there is here mentiō made *of the deſert*, I anſwere that it is in reſpect of the firſt beginning of this people, which before their iourneying into the deſert, was but one family, and began firſt to be a people in the wilderneſſe, where god ordained thē a maner of policie and common-weale and gaue them a forme of a people: neither are we to ſtay our ſelues on this *deſert* of Arabia, & namely that of Sinay and Pharan. For to ſpeak in a more generality, the Church being choſen out of the midſt of the world, not onely in reſpect of that time, but from age to age, according as ſome die and others ſucceede them, ſhee was indeed drawen, and is yet euery day drawen out of the moſt horrible

& hideous *deserts*, that cã be in nature: in consideration where-of Iosua warneth the people to remember that Abraham him-selfe & Thare were takẽ & drawen out of the *desert* of Idolatry, *Iosu.*24.2. which the head of euery family in Israell was in expresse termes as it were to acknowledge and confesse in doing sealtie & homage by his first-fruits, *Deu.*26.5. This is it where-unto also the lord had regard, when he saith, *that instead of harts of stone* (which is the desert in which he findeth vs) *he will giue vs an hart of flesh*, Ezech.36.26. that is to say, *of a soft & tender matter, easily to receiue that which his Spirite writeth therein*, according vnto the tenor of the new couenant, *Ier.*31.33. Esay.54.13.

5 The most part of vs who are in this place may and ought to giue true testimony hereof, hauing beene by an infinit mercy of God drawen forth of this horrible *desert* & dungeon of Idolatry and superstition wherin our fathers & we were for so long a time plũged. But alas how many are there who are not *ascended out of the desert*; but are entred out of one *desert* into an other? Not, god be thanked, that this place where it hath pleased God to gather vs together, is a *desert* and wildernes in respect of the graces and blessings which god hath here planted & sowed, hauing ridde it of most pestilent bushes & woods by most painfull and diligent husband-men: but because that the *desert* out of which wee are to ascend to bee compriſed in this spouse, is that in which we are born, & which we carry within our selues, where euer we be or go, receiuing there, & there entertaining that wicked *Spirit*, of whõ it is said, *Mat.*12.43. that *he seeketh after dry places & deserts*. Let those thẽ who out of the *desert* of superstition and Idolatry are fallen into the dungeon of impiety: & out of the *desert* of a wretched conscience which vtterly frighted & amazed them with feare, into that horrible gulfe of a rotten and senseless conscience: & out of the *desert* of riotous dissolution into the pit of miserable couetousnesse: in a word, who out of sottishnesse haue cast themselues headlong into wickednes: let those, I say, know that they haue nothing to doe with her of whom it is thus saide, *that she ascendeth out of the desert.*

6 And

6 And therefore neither these goodly father Eremites, nor these cloistered Monks, nor these rabbles of religions which pester & fill euerie city, may help themselues with this place. For if we speake of ancient Eremits (that is to say, inhabitants of deserts) there is great difference betweene those and these which are now. For some of them were constrained by persecutions to seeke after woods & rockes, as did Elias & Elizeus, where they abode, as we see by their paines & labors, nothing lesse then idle, or spending their time in dreaming and doting contemplation. Others withdrew themselues aside for a time, for quiet-sake, the better to prepare themselues to al good exercises of studie, and of praiers, and of seruing the Churches whereunto they should be called. And yet we must confesse that many euen among these, keeping no meane or measure, neither in their solitude, nor in their austerity of life, did both themselues and the Churches great wrong. But wherein doe these sinks of Sodom and of Gomorrha resemble this desert? These plaunches and sties of superstition and impietie? These harbours and lurking-holes of all cursed idlenesse, the stincking vapours whereof infect both the heauen and the earth? But what mean we to speake here of the deserts of these holy fathers? Let a man but looke vpon their steeples, their towers, their cloisters, their oratories and dormitories, their garden-plots and orchards, and especially of these of the latter crew, these who spoile al men besides of the name of *Iesuits*, which is as much to say, as *Christians*, to appropriate the title thereof vnto themselues, and what royal pallace shal a man find comparable vnto their deserts? What man is there who by his honest paine and trauell for the benefit of this Church and common weale, in what vocation of his soeuer, hath gotten in all his life the hundreth part of that which these honest vowers of pouerty haue raked and yet rake together euery day, by doing all things as they say *Gratis*, and for Gods sake?

7 But leaue we these soule-slears & soule-robbers in their dennes & deserts, & let vs pray vnto God to keep al passengers frō thē; & come we vnto this spouse *which mounteth vp out of the*

deserte

desert like vnto a palme or date-tree, in such sort, that she maketh herselfe to be seen & appeareth aboue al the *trees of the desert*. Such a one was Iohn baptist, drawing all the inhabitants of the cities, yea of Ierusalem it selfe after him. And this is the nature of the palm, the more it is prested down, the straighter and violenter it riseth and swaieth vpward, *Psa.*92.13. euen so doth the vertue of the Lord declare it selfe more and more towardes his church, then when she is in most weake and feeble estate, 2.*Cor.*12.9. yea so farre as that shee becommeth able to say, *I can doe all thinges in him which strengthneth me*, Phil.4.13. For whether doth not this true spouse raise herselfe by the vertue and strength of her Bridegroome? *Her conuersation is in heauen*, Phil.3.6. *shee is alreadie seated in heauenly places*, Ephes.2.6. *shee is alreadie transported into the kingdome of the welbeloued sonne her Bridegroome*, Coloss.1.13. A great miracle of God in trueth, as the Apostle speaketh, *Eph.*15.32. and therefore is the Bridegroome brought in here himselfe wondering at the excellency of his own *woorkemarshp* as the Apostle calleth this spouse, 1.*Cor.*3.9.

8 And to the end we should knowe that this excellency of hers is testified & declared by most certaine effects, he addeth that this spouse *is perfumed with al sortes of excellent perfumes, yea such as cast forth a clowde of most sweet odours*. Now we know that both the outwarde heat of the sunne, as also that inward heat which is in the earth, to temper together with moisture the seedes of whatsoeuer the earth bringeth forth and produceth, is it which draweth vp these vapors, to be made more subtile, and distilled as it were in a limbecke, and finally to serue in steede of leauen vnto the element of the earth, as that most excellent naturall Philosopher painteth forth the same vnto vs, *Psal.*65. Which thing may serue vs for a most liuely & expresse similitude and resemblance of this, which the spirit of God ordereth, prepareth & doth in the vnderstanding & heart of the elect in our time, to cause it there to budde, & finallie to bring foorth fruites of true knowledge, which are, *giuing of thankes, praiers, and works of charitie which ascend vp euen to God*, Act.10.4. Apoc.

Apoc. 5. 8. and 8. 3. Phi. 4. 18. First therefore it is through the grace of the holy ghost, that the matter *of these perfumes* is giuen vs, beeing a thing which waxeth not in our garden. Secondly it is by the same vertue that they are kindled and caused to *fume*. Thirdly as the fume and smoke of the fatte of the beastes which were sacrificed, which could not bee of it selfe but stinking, was made to be of a most sweet odor, by the precious perfume which was made vpon the golden altar: so the best motions, and the most excellent actions which can part & proceed frō vs, how sanctified so euer we be by the holy ghost in this life, being considered according vnto their valew, there is found nothing in them which is ought worth, or which deserueth any blessing whatsoeuer, & yet they leaue not to be liking & acceptable vnto the Lorde, & are finally crowned by him with a crowne of Glorie, in as much as it pleaseth God to consider of vs & our actions vnto which hee hath fashioned & prepared vs, not in vs but in him, in whom alone he accepteth of vs: *Eph. 1. 9. who hath giuen himselfe for vs in oblation and sacrifice vnto God an odour of a sweete smell*, Eph. 5. 2.

9 The spouse hereupon insteed of standing on those praises which are attributed vnto her, describeth vnto vs the estate & effects of him in the gouernment of his, first vnder the similitude of a *bedde*, afterward of a *coch*, turning her speech vnto *the daughters of Ierusalem*, as it is set downe in the last verse of this chapter, that is to say, vnto the nation which God had chosen to haue a part in his couenant, who had yet good neede to bee better instructed in the knowledge of the trueth, amiddest the corruptions, from which the church is neuer so freed, but there hath beene stil some defect or other on the behalfe of many, as the histories & writings of the Prophets doe testifie & declare the same: besides, that how euer it be, to be a true mēber of the church it sufficeth not when a mā is come vnto age, to be born in the church, but he must be instructed & there learn & giue himself wholy to the doctrin of truth which is there preached.

10 The spouse therefore speaking vnto these, proposeth vnto them first an allegorical description of the magnificent bed

of this king, which is as it were the *Bride-bed* prepared for this king and this queene which here speaketh. By this *bed* therefore we wil vnderstand generally & first of al the whole countrie of Chanaan where it then pleased God to make as it were his residence and abode, hauing as it were abandoned and giuen ouer the rest of the woorlde for a time vnto perdition & destruction, *Act.*14.16. and particularly we wil here vnderstand, the temple, the city of Ierusalem, the synagogues, cities & townes of the whole territorie & country, yea euery one of the faithful, in asmuch *as the Lord dwelleth in them by his Spirit*: on the other side, by *Salomon* is meant, not onely this name, which is as much to say as peaceable, but also the promise made vnto Dauid of this son an eternall successour, couched in such terms that it comprehendeth all in one, both the figure which is this sonne of Dauid: as also the trueth and reality figured by him, which is Iesus Christ, 2.*Sam.*7.13.& 1.*Chron.*17.12. Salomon therefore in this place representeth vnto vs this Bridegroome, the true and only peace-maker between god & his beloued as he is expressly called *the prince of peace*, Esa.9.6. & his *bed* at this day is the whole vniuersal world where soeuer he is knowen & acknowleged of the elect gathered out of the four corners of world, as the same was declared vnto S. Pet. by *that sheet which descended from heauen and was tied at the foure ends*, Act.10.11.

11 The spouse after this, to shewe vs that it is there and no where else that we must seeke after and find the true repose & rest, as it is declared vnto vs, *Matth.*11.29. & that there is nothing more safe & assured then this rest, addeth that this *bed is enuironed & compassed with 60. valiant men of Israel: and who besides their proues and courage haue also experience, to hinder that nothing falsout by night, which may hinder the fruite of this rest*. Now that which we try & experience euerie day sheweth vs, howe not only profitable, but altogether necessary this doctrine is. For what is one of the chiefe and principall causes of this, that so few men giue themselues vnto this rest, and that so few continue in it? Is it not because that this *bed* seemeth to be but sorily garded, and badly defended, & therefore they feare least they

should

should be easily surpressed & haue their throates cut. But let vs know that these carnall caitiues, doe as the foolish birdes doe, who so soon as they see the cat, insteed of keeping themselues on their pearch, throw thēselues into the talants of the enimy. For hee that goeth foorth of the Church, casteth himselfe vndoubtedly into the pawes of the rauening lion, 1. *Pet.* 5. 8. The fault therefore hereof proceedeth frō hence, that men hauing no other eies then those of their head, & not those of faith, beleeue only that which they see, & perswade themselues of that which cannot be seene, but by the eies of the spirite which see that which is inuisible, *Heb.* 11. 27. and *Ephes.* 2. 18. except it be when God bestoweth some speciall priuilege vpon some, as he did on Iacob, *Gen.* 32. 2. and on the seruant of the Propher, 2. *King.* 6. 17. But what saith the Lord? *Thomas, because thou hast seene, thou hast beleeued: but blessed are they who haue not seene, and yet haue beleeued.* Ioh. 20. 29. In the meane while we do al confesse that God alone is almightie, yea that none hath any power but of him, as himselfe said vnto Pilate, *Ioh.* 19. 11. But why doe we not ad, that it is in his Church that hee truely displaieth and sheweth forth indeede and most mightily this power of his? Because there are very few which haue learned throughly to beleeue that God is almighty, a friende and preseruer of such as bee his, and that it cannot be that the Bridegrome suffer any one of them to perish, whom the father hath giuen him, *Ioh.* 8. 9.

12 Now touching this nūber of 60. we are not scrupulously to stand vpon it, albeit that they who haue written of numbers obserue in this nūber a special perfection, for which cause the Astrologers did especially chuse it for the easier & readier calculating their degrees & minutes: seeing a man may find in it without any fraction or broken nūber a moity or halfe, which is thirty, a third which is twenty, a fourth which is fifteene, a fifth which is twelue, a sixth which is ten: all which numbers are found quoted in that materiall Temple built by Salomon, except the fifth which is the number of twelue. Besides this if we recken in particular, al the Canonicall bookes aswell

of the olde as of the newe testament, excluding the two latter Epistles attributed vnto S. Iohn, which are indeed, as it were priuate letters, we shal find they make iustly the number of 60. & those are in truth as it were, *the true garde of this true Salomon*, as shall be told you anon. But to take this more simply, it is likely that this was the ordinary number of the garde who watched by night, & were the neareſt about *the bed of Salomon*.

13 But what are these of the gard? They are first of all *the Angels which pitch their campe about al those who feare God*, Psal. 34.8. After them are all the creatures which it pleaseth him to vse for the defence of his against their enimies, as we see in the storie of Pharao, that the frogges, the flies, and the lice, mainteined the quarel of this spouse, and staied the rage of that tyrant. And how often did the Philistines themselues rescue as it were and defend Dauid from the force of Saul? But especially because our chiefest enemies, are *not flesh and bloode*, as the Apostle speaketh, *Ephes.* 6.12. that is to say visible enemies, but that great lion which seeketh to deuoure vs, 1. *Pet.* 5.8. and so many wicked and damnable affections, which are bredde and borne with vs: and because we are to fight euery houre and euerie moment by the vertue of the spirit of God, to come vnto this eternall rest which is heere represented vs by this *bedde*, which we yet possesse not but by hope: therefore it is against these especiallie that wee are to bee assisted and aided with our spirituall & inuincible armour & weapons. Who are then *these threescore souldiars*, in this respect? They are truely these couragious and valiaunt rutters and olde souldiers, renowmed for their infinite victories against Satan and his angels, hauing all of them his sworde vpon his thighe, nay alreadie drawen in his hande, to frustrate and breake whatsoeuer the enemies of our saluation can enterprise or take in hande. Such were Abraham, Isaack, and Iacob, and so manie legions of braue and valiaunt souldiers, whose valiaunt acts are registred and recited, *Heb.* 11. Such were those so many faithful and trustie Captaines, whom neither Satan, nor any counterfeat shewe of false wisedome whatsoeuer, nor any wiles,

nor

nor any cruelty of all the woorlde could withstand or hinder from erecting and setting vp their trophees and signes of victory throughout the world: and building this holy Citty the foundation whereof they haue laid prepared by the Prophets 1.*Cor.*3.10.*Ephes.*2.20. But some man wil say: these are dead a great while since, and howe then shall they be able to defend vs at this day? Exceeding well and most assuredlie, not by their merites (for as a good auncient father, and he a verie learned Bishop of Rome hath very well saide, *The Saints gaue not, but receiued crownes of righteousnes*) nor by their intercessions in heauen. For *wee haue there one onely mediator both of redemption and of intercession, which is our Lord Iesus Christ*, 1. Tim.2.5.Heb. 1.25.1. Ioh.2.1.And al these merites and prayers whereof the false Pastors make themselues treasurers, and dispensers of them for ready mony, are nothing else but so manie buyinges and sellings of soules: a merchandize most abominable before the Lord. But behold how these valiaunt captaines are yet at this daie our defenders. First by their examples, *Rom.*15.4.*Heb.* 12.1. And therefore one among them and he of the most valiantst and trustie souldiours was bold to saie, *Bee yee followers of me as I am of Iesus Christ*, 1.Cor.11.1. Secondly and principally we vnderstand by *these threescore men of gard*, those whose ministery God hath vsed for the building of that arsenal and artillery house from whence we are to take al those our spiritual weapons with which the Apostle armeth his spirituall ritter, *Ephes.*6.13.I meane the holy scriptures vttered to the penne of the Prophets by the holy Ghost, 2. *Pet.*1.21.and yet in more greater aboundance and with greater efficacy deliuered vnto the Apostles, in whose writinges are to be found al these weapons set in order and prepared for euery one that wil vse thē, taking them & learning the vse of them, from the hands of the true Pastors and dispensers of them. Yee see what these *gard* are, yea see what these weapons are, with which whosoeuer armeth and aideth himselfe cannot chuse but see Satan, the world, the flesh, and sinne cast downe and trampled vnder his feete.

14 But aboue al let vs seeke after our strength and force where it is, to wit, in that great *Salemon*, of whom all the rest is but an instrument: who beeing come, and hauing made the combate, and vanquished all his enimies by his sufferinges in respect of the assault which was giuen him, in as much as hee entred the combate for vs: and mastring in vs from daie to day by his holy spirite these same enemies which are still stirring within vs, what haue wee longer to feare, to bee therewith affrighted? Where is then our strong hold, whither wee are at al times to flie and retire our selues? Verily in the strength of the Bridegroome, of whom Dauid speaking. *In thee haue I trusted*, saith he, *I shal neuer be confoũded*, Psal. 31. And in another place, *I will not feare though thousandes of enemies bee camped against mee*, Psal. 37. And in another place, *The Eternal is my light & my salnation, of whom shal I be afraid*, Psal. 27. 1. This is he then which is the strong and mighty one, on whose side wee must keepe vs. For euen those who die in this combat are of all others the most victorious. Now it maie please the Lorde who hath drawen vs out of darckenesse into his light of his truth, and hath placed and preserued vs most miraculously hitherunto in this holy rest and peace of conscience, waiting for the full accomplishment of his promises, to settle and engrate in our mindes this holie assurance of his mighty power in good will towards vs, that we bee neuer astonied by the assaultes of Satan, and of such his adherentes as hee emploieth and vseth against vs: but that contrariwise we persеuere and continue in this holy profession of his truth, as wel by mouth, as also by an holy & christian life, vntill wee come vnto the real enioying of all that, which he hath made vs to beleeue and hope for, according to his most holy and most assured promises: conformably vnto which doctrine acknowledging our ouer great negligence hitherunto and lazinesse in our duty, with other infinite faults and offences of ours, we wil craue mercy at his hands, saying.

Almighty God, &c.

THE

THE XXVII SERMON.

Our help be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 9. and 10. *verses.*

9 King Salomon made himselfe a Coch of the wood of Libanon.

10 Hee made the pillers thereof of siluer, and the bottome of goolde, and the couering of purple, and the in-side was adorned with the dilections of the Daughters of Ierusalem.

1 *The Coch which is here adioined vnto Salomons bed signifieth vnto vs, howe the Church hath neuer had anie place of certaine residencie and aboade on earth, there to be tied without exception.*

2 *The King himselfe hath built this Coch aswel vnder the olde as the new couenant by those chosen woorkmen of his, without being euer lawfull for men to adde thereto, or chaunge anie thing, or else to take awaie anie thing in respect of the bodie of this Coch, which is the doctrine.*

3 *Neither in respect of the charges thereunto belonging, neither in regarde of the manner of guiding and conducting it.*

4 *A more ample declaration, that God neuer gaue ouer the vniuersall gouernement of this Coch to anie one certaine place, no not to Ierusalem it selfe without exception.*

5 *The tyrannie of the false Church of Rome ouer al Christendome.*

6 *The Cedar wherewith this Coch is built representeth the sure continuance thereof against al the stormes and tempestes of the world.*

7 *The Prophets and Apostles are the pillers of siluer of this Coch maintained and preserued by the faithfull Doctors and Pastors their successors, and in what sense this woord of* foundation *is attributed vnto them.*

8 *Iesus Christ is* the bottom of gold *of this Coch, bearing vp and sustaining the pillers themselues.*

9 *The* couering of purple *of this Coch, is the heauenlie power of God, who coureth it and defendeth it from aboue.*

10 *A reprehension of them who haue their recourse to any thing besides.*

11 *The testimonies of Gods loue and dilection contained in the sacred histories are the ornamentes and picture-tables of the in-side of this Coch on euerie side.*

Of

OF the *bed* of the Bridegroome we haue already ſpoken, nowe there is heere made a moſt magnificent deſcription of his *Coch*, according vnto the whole frame and building thereof: whereas concerning the *bed* there is no ſpeech but in generall, and *of the gard about it*. The reaſon thereof is, becauſe that to ſay the truth that repoſe & reſt which is figured vnto vs by that *bed*, in which the Bridegroome doth yet ſtay for & expect his ſpouſe, there to reſt with him for euer in perpetual bliſſe & felicity, 1 *Theſſ.* 4. 17. is yet vnknowen vnto vs, naie is incomprehenſible, hauing receiued nothing yet but the pledges thereof: but the *Coch* repreſenting vnto vs the holy miniſtery of the word of truth and of life, ought to be perfectly knowen vnto vs, that it may bee ſet vp and vſed among vs. Moreouer in that the *Coch* is added vnto the *bed*, it ſheweth vs, if we conſider of the ancient couenant, that the bridegrome had in ſuch ſort erected and ſet vp his *bed* in that Temple, and the ſeat of his kingdome in Ieruſalem, where he ſaid he made his dwelling place, *Pſal.* 132. 13. 14. that notwithſtanding hee woulde make, as it were, his progreſſe throughout the whole country, for which cauſe not onely the Citties of the Prieſtes, but the families alſo of the Leuites, were diſperſed heere and there throughout the whole country, as the ſacred hiſtory ſheweth vs. But it was indeed eſpecially vnder the new couenant ratified by the comming of the Bridegroome, that he indeed walked and made his progreſſe: firſt in perſon throughout the whole countrie, ceaſing neither daie nor night, preaching vnto the woorld the ioyful tidinges of the perfourmance and accompliſhment of the promiſes, *Act.* 10. 38. and the true yeare of Iubilee to be put in the poſſeſſion of our true heritage, *Eſai.* 61. and ſending after his aſcending aboue the heauens his Apoſtles, and after them Paſtors and Doctors *for the gathering together of his elect from all the foure corners of the world*, Eph. 4. 11. But this miniſtery being in ſuch ſort polluted by litle and litle

for many hundreds of yeares, that in the end this *Coch* of the Bridegrome was made the throne of the whore which sitteth vpon the seuen hils, the Bridegroome hath in our time after so long an interruption restored it againe & hauing harnished it anew & ioyned his horses vnto it, hath trauersed a great part of the world in it, to enlighten the eies of the blind, as the Poets faine that the sunne guiding his chariot from East to west giueth his shining light vnto the worlde. Such is then this Coch, the description whereof, we are more nearly, and more particularly to consider of.

2 First therefore it is said *that Salomon himselfe made himselfe this Coche*, to teach vs, that whether wee consider the doctrine of truth, for the publishing & making knowen whereof this *Coche* was made: or whether we regarde the whole furniture and direction thereof, it is he that must set downe the order, and as I may say the Carpentership: he must pinne it and fit it throughout, and he must after teach the Cochemen the manner and order how he will haue it ruled and gouerned. Wherein there is a double fault cõmitted. The first is in them, who will build & frame this *Coche* after their owne fancie and appetite, keeping themselues no farther then liketh them vnto the ordinaunces and prescriptions of the bridegrome: the other is in them, who confesse indeede that as for the manner and fashion of this *Coche* in generall considered, there must be nothing but that which is correspondent vnto the patterne which the bridegrome himselfe hath left vs, not in chalk onely, but in liuely picture and pourtraite in his holy scriptures. But for the direction of this *Coche*, some are of opinion that they must followe the ancient customes of the fathers, taking away onlie such abuses as afterwardes came in: others thinke that becaufe of the contrarietie of circumstances of places, times, and persons, God hath left it in the power and libertie of the Churches to appoint and ordaine the whole ordering, according as they iudge it to be expedient: prouided alwaies they tend vnto the right end and marke they ought. And the grounde of all this is that God doth it as it were by himselfe

which he doth by the miniſterie of them whom he ſetteth a worke in his name, whether they be Paſtors, or chriſtian Magiſtrates. I allow well of this ground, for otherwiſe what ſhall be ſaide of the auncient Church which went before the comming of the Bridegrome in perſon, and of the Church, which followed the aſcenſion of the Lord into heauen, & which ſhal continue vnto his ſecond comming in perſon? And he that would gainſay, & contradict this, ſhould find himſelfe conuinced by the whole ſcripture: but I deny the cõſequẽces which are drawen from hence. Now to aunſwer diſtinctly of both theſe points, I meane, that of doctrine, and afterward that concerning the gouernement of the Church: I ſay touching the firſt, that being a thing moſt notorious *that fleſh and bloud*, Mat. 16.17. (that is to ſay, the ſpirite of man ſuch as it commeth into this world, as the Apoſtle ſpeaketh, 1. *Cor.* 2.4.) *cannot reuaile or comprehend that which is the onely and true foundation of the doctrine of ſaluation*, that is to ſay, of that which is neceſſarily, & abſolutely neceſſarie vnto the ſaluation of all ſuch as are of yeares of diſcretion, as the *Creede of Athanaſius* doth witnes, and the articles alſo of our *Creede called the Apoſtles Creede*, becauſe it is the ſummarie abridgement of the whole doctrine taught by the Apoſtles: it followeth that we muſt draw all this truth from the mouth of the Lord himſelf, who hauing ſpoken vnto the fathers in a certain meaſure, *Heb.* 1.1. hath finally declared vnto the whole world whatſoeuer is requiſite vnto our ſaluatiõ, *Ioh.* 15.15. Firſt by the preaching of his Apoſtles, who were moſt faithfully & perfectly taught, yea extraordinarily, & who haue with like faithfulnes executed their charge, not onely in ſpeaking, but alſo in writing, in ſuch ſort that it is a mere phrenſy to imagin that they haue omitted to preach by mouth, or to ſet down in writing any one point of the doctrin of ſaluation. Our aduerſaries reply at this day hereupon & ſay, that though happily the Apoſtles haue taught al, yet haue they not written all. But when we demaund them what the pointes then are of doctrine which they haue omitted in their writings, they ſtick faſt as a man would ſay in the glue-pot. For

either

either nothing of that which they alleage appertaineth vnto doctrin & the articles of faith: or els it is such as maybe proued to haue been forged by this man or by that man, being a thing easie to quote the inuenters thereof & the beginning: or els it shalbe found to agree no better with the articles of our faith which are the extract of the whole essentiall doctrine of the Apostles, then light with darknes, falshood with truth. I know they are too wise to confesse thus much. But besides that these thinges haue beene so often disputed and clearly proued, that we may say with *saint Paul*, 2. *Cor.* 4. 3. that *if they be obscure and kidden, it is vnto them who will not heare them spoken of, or whose eies the prince of this worlde hath blinded*: we haue alwaies offered and doe still offer to shewe and proue them to the eie before a true and Christian councell.

3 I say the same touching the whole estate of the house of the bridegrome, namely, that by these same Apostles he hath fully set vp & appointed both the vocations & charges thereto belonging, as also the exercise of them in that which concerneth the substaunce of the gouernement of his family: in such sort that it is more lawfull to change, diminish, or ad any thing in these vocations then in the doctrine, the application & execution onely of the saide charges and vocations, being onely left free, according vnto the circumstaunce of places, times & persons, which cānot be ordered alwaies after one fashió, becausse of the necessary diuersity of them. So did Moses order himself as *a faithfull seruant in the house of God*, hauing done nothing but *according to the patterne which he had seene in the mount*, Heb. 3. 2. & 8. 5. In which afterward nothing was chaunged or taken away by the true Prophets, but when it pleased god to erect his tēple, & to set vp the whole building & ordering of the ecclesiasticall charges thereof: which was ordained by the Lord by the mouth of Dauid & effected by Salomon, & yet this estate was not to endure, but vntill the cóming of *the Lord & master of the house*, Heb. 3. 6. who afterward by his holy spirit *ledde his Apostles into al truth*, Ioh. 16. 7. *who withheld & hid nothing thereof, but haue declared and opened all the counsell of God*, Act. 20. 27.

yea left in writing to continew vnto the end and consummation of the world. Whereupon it followeth, that that which is customarily, and commonly alleadged, to wit, that the master holdeth it for done, which is done by his workemen, cannot haue any place in this matter, I meane, neither in the doctrine, nor in the generall, and fundamentall estate of the house of God, to attribute thereby vnto the successors of the Apostles, any power and authoritie, of chaunging, adding vnto, or diminishing any thing, either in the one, or in the other. The reason is, because the Apostles haue left nothing to be set vp by their successours, but haue themselues taught and established all things, hauing left nothing to the Pastors, Doctors, Elders, Deacons, but to gouerne them-selues, and their flockes, according vnto this rule and foundation, 1. *Cor.* 3. 11. without adding to any new thing, or clipping therefrom, or changing ought, the *Coche*, God be thanked, of this bridegrome being of an other building then is *saint Peters Church at Rome*, a true figure of false religion, in which there is alwaies some thing to be amended, added, or chaunged. And therefore they who began first not to content themselues with such ordinaunces, as were truely Apostolicall, witnessed by their writings, what end thereof so euer they had, and what occasion so euer they pretended, opened the gap to all that confusion & desolation, whereunto the Church of God was by little & little most pitifully brought. So thē to cōclude this point, it is the bridegrome himself, & our only & true Salomon, who hath diuised & built this *Coch* by his trusty & faithful Cochwrights, & Carpenters.

4 But why is this house which is so strong and stable, that it preuaileth against hel-gates it selfe, *Math.* 16. 18. compared here vnto a *Coche* which is made to go frō place to place? We haue already yeelded the reason therof, to which ye shall adde this which I will farther tell you. It is to shewe vs how shamefully and wittingly they abuse them-selues, who dreame that God hath tied his truth vnto one sole place, or See, which men in our time haue perswaded thēselues to be the See of Rome: in so much that some are become so blockish blind as to think

that

that *the Catholicke & Apostolicke Church, & the Romane Church is all one*, adding this word vnto the Apostles & Nicene Creed: a thing as improper & absurd, what reply soeuer be made to the cõtrarie, as if a mã should say, that *the head of a mã, & a mã were al one:* though we should grant thẽ that the See of Rome, such as it is at this day, were not only the true Church, but which is more, the head of al particular Churches. Let vs therefore note that this true *Coche* is there found, where this Bridegroome is purely preached, both in respect of his person, and in regard of his office: without matching him or ouer-matching him with a companion either superior, *as they do who pray the virgine Mary to command her some:* or collateral, *as they doe who cal the same virgine their aide and their hope:* or else inferiour, *as they doe who call vpon the Saintes absent, or vpon the deade.* But some man will say, *Is there then no certaine visible place, on which the Christians ought to depend & stay themselues, to say, we must beleeue and do that which is taught and commaunded in such a place?* Iesus Christ beeing asked the same question, answereth not, that it is Rome,, or any other place. But, saith he, *where the dead body is, there the eagles gather themselues together*, Luk. 17.37. And what is this dead body? It is saith Saint Paul, *Iesus Christ, & he crucified, besides which I wil knowe nothing*, vnderstanding by the name of *Christ* the person, and by the word of *crucified*, all that which he hath doone for vs, euen vnto that last cry of his which shaked both the heauen and the earth, saying, *All is finished*. And thus much touching the Doctrine. As for the outward seruice, himselfe speaking to that womã of Samaria, which demanded of him, whether they should worshippe in the Temple of the Samaritanes or of the Iewes, confessed indeed, that for a time, it was the Temple of Ierusalem and no other which God had chosen there to be worshipped. But saith he, *the time is come that men shall worship neither in this mountaine, nor in Ierusalem, but the true worshippers shal worship in spirit & in truth*, Ioh. 4.21.24. that is to say, without distinction of place, they shall serue God with a pure spirituall seruice, not with aultar or sacrifice, but *with a contrite and humble heart*, Psal. 51.19. and *with the fruits of righ-*

teousneſſe, Pſa. 50. 23. Ro. 12. 1. & *with the calues of their lips*, Oſe. 14. 3. Moreouer if we reſpect the former time, we ſhal find that it is true indeed that the couenant was reſidēt, firſt in the houſe of Abrahā, thē in the houſe of Iſaack, afterward in the houſe of Iacob. But how was this houſe walked & caried vp & downe? Go we farther, we ſhal find, that trauerſing the deſert it made 42. ſtations, *Nu.* 33. being come into the land of Canaā the tabernacle vnto which the lord had as it were tied the ſeat of his couenāt, both in reſpect of the doctrine & the outward ſeruice changed frō place to place, & was in the end ſeparated frō his Arke being taken priſoner among the Philiſtines, on whō hauing wreked herſelfe, ſhe reunited not herſelf vnto the tabernacle where the ordinary ſeruice was kept. Finally behold the temple built as a permanent & ſtanding place, & Ieruſalē the capital city both of the realme, & of the prieſthoode. But how many breaches & interruptiōs were there, in ſuch ſort that the temple was ſhut vp, & finally razed, afterwards repaired, after that moſt vilanouſly polluted & defiled? I demaund therefore, where was then this catholick See, yea & whileſt it ſtood were we to conclude as they do at this day who cal themſelues Catholick Romanes, the high-Prieſt is the ſucceſſor of Aaron, & therefore he cānot er, & we muſt beleeue & do whatſoeuer is taught & comaunded by the catholicke church of Ieruſalem? I report me vnto al the Prophets, whether they either made or taught others to make ſuch a concluſion? Nay did not contrariwiſe cry out, both againſt the Prieſts, & againſt the temple it ſelfe for thoſe abuſes which were by thē & there committed? And indeed where, & by whom was Ieſus Chriſt iudged worthy of death, as being a blaſphemer againſt God & againſt the temple? Where, & by whom was his doctrine condemned of impiety? Where, & by whom were the Apoſtles forbidden to preach the goſpel? Where, by whō, & for what cauſe was Steuen accuſed, & ſtoned to death? It is then a meere bewitchednesſe & phrenſie to tie the holy ghoſt vnto one place whatſoeuer it be, or to any certaine eſtate of men to ground on them the rule of a mans faith without exception: ſeeing that vnder

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the ancient people themſelues, among whom Ieruſalē was the place which the Lord had choſen for his houſe & habitation, there were none more deceiued then they, who without anie exception or limitatiō reſted & grounded themſelues on that temple, & on the perſonall ſucceſſion of Aaron, Ieruſalem being often the ſeate and See not of Truth, but of Murdering of the Preachers of the Trueth, & the neſt of the Baalims.

5 But can it be ſhewen by the Scripture or by any teſtimony woorthy of credit that Ieſus Chriſt hath eſtabliſhed in the world one certaine place or catholick See, that is to ſay, where an head ſhuld be ſeated hauing autority ouer al the particular churches of the world? And if it were lawful for men to conſtitute & appoint themſelues one, *why ſhould Rome rather be choſen then Ieruſalem the firſt & the ancientſt of al the Churches?* Called of the Prophets *the Citty of God*? From whence the word of God ſhould go forth into al the world? And founded notoriouſly by S. Peter & the reſt of the Apoſtles? *Or rather then Antioch where were named the firſt chriſtiās*? & where it is notorious that S. Pet. & S. Paul liued? But in ſūme, what reaſonable man cā be ignorāt what is to be iudged of the See of Rome, ſeeing that Daniel ſpeaking clearly & plainly of that God on earth calleth him by his name *the God Maozzim*: which is as much to ſay in the languange of the Prophet, as *the God of Rome*, or the God *of the Romanes*, Dan. 11. 38. For it is euident that this word of *Rome*, in the greek toung, which was thē vſed in that country where this city was firſt built & named, ſignifieth as much as the Hebrew worde which the Prophet vſeth. And S. Paul ſpeaking of him which raigned in his time, I mean the Emperor of Rome. ſaith expreſly that *of the deſtruction of him ſhould be borne che child of perdition*, 2. Theſſ. 2. 7. and when Saint Iohn nameth expreſly *the Citte of ſeauen hils*, Apoc. 17. 9. In a woorde therefore as it is the Lorde which hath of his great grace built his *Coche* where it pleaſeth him, neuer vſing the helpe of any for the inuenting the plat and model thereof, but vſing indeede the miniſtery of certaine his faithful ſeruants, al of them immediately choſen, as was Moſes, & after him the Apoſtles, for the ſetting

vp

vp of it according vnto the forme and pattern which himselfe & no other hath deuised: & giuing the name of *Coch* vnto this ecclesiastical gouernment, he hath declared that hee woulde not make it abiding for euer in one place, but hath vsed and doth vse, & shal vse it vnto the end of the world, transporting it according vnto his good and holy wil & pleasure, 1. *Cor.* 12.

6 It remaineth we consider by peece-meale the building of this *Coch*, according as the peeces thereof are set downe vnto vs in this place. This discription therefore beginneth first with the matter wherewith the bodie of the *Coch* is built, namely *of the wood of Liban*, that is to saie of Cedar, this tree hauing this property, that it is as a man would say incorruptible. This is it which I haue alreadie declared vpon the last verse of the first Chapter, to witte, that thereby thus much is declared vnto vs, that this holy and sacred gouernement is inuincible, both in respect of time and of men. The reason is if wee consider the generalitie of the Church, because the kingdome of this Bridegrome is euerlasting, as the father promised him, *Dan.* 7. 14. and *Luk.* 1. 33. reaching it selfe and as it were walking from one end of the world vnto the other, *Ps.* 2. 8. & lifting it selfe vp in the end aboue the heauens, *Ioh.* 14. 2. As also if we consider of euerie member of the church, which are as it were so many persons placed and conducted in this *Coch*, not one of thē can perish, *Ioh.* 6. 39. & 18. 9. What do you then shall I say men or diuels, who seek to ouerturn this *Coch*? Who indeuor to hinder it in his course? Nay, who deuise by al meanes to pull it in peeces? Alas poore caitifes, it is *of the wood of Liban*, which resisteth al assaults. You doe nothing but runne your heads against the mountaine, and are no wiser then your predecessors, who are dashed in peeces, and yet the mountain continueth still firme and stable. This *Coche* resisteth iron, and therefore wil turne the edge of your swordes. The fire cannot consume it, but purgeth it and maketh it more bright and glittering. This *Coch* floteth vpon the water, and neuer goeth so vnder but that it commeth vp againe vpon the water. Neither can death or time set-tooth in it, and howe can the earth con-

sume

sume vs, seeing the graue doth nothing else but refine our bodies, to bee afterwarde clad with incorruption, 1. *Cor.* 15. 42. Where shal then our place of refuge be in a time of so great & so rough stormes? In this *Coch*, my breethren, in this *Coche* vnder the wing and protection of the mightiest of mighties, and no where else.

7 The spouse hauing spoken of the matter of this *Coche*, commeth *vnto the Pillers* which he saith, *are of siluer, and made by this King Salomõ.* And what are *these Pillers* els but such as God hath chosen and giuen to be the principal peeces of the *Coche*, and whose ministery he vseth for maintaining and preseruing of it, as *the Pillars* vnder-prop and stay vp the building? I mean the Prophets and Apostles as the principall master-builders, and as it were the hande of this king to put this *Coche* in readinesse: as the Pastours and Doctors finding it ready made, as we haue aboue declared, are put in trust to maintaine and keepe it whole in al his parts and peeces, 1. *Cor.* 12. 28. *Ephe.* 4. 1. And this is the cause why the Apostle saith, that *the Church is founded vpon the Prophets and Apostles*, Ephe. 2. 20. because the Apostles receiued this grace to haue ended that which the Prophets had as it were hewed out and squared: as it is saide, that *the wall of the City descending from heauen had twelue foundations, and in them the names of the twelue Apostles*, Apoc. 21. 14. & how is this, but that yet at this day the true Church hath no other obiect of her faith then the doctrine taught by the faithfull Apostles of the Lord? *Ephes.* 3. 12. But, some man wil say, is there then any more then one foundation of the church and the gouernment thereof? No truely. But there are moe laiers of the foundation, but there is but one foundation only. If we respect then the worke of euery foundation-laier, we shal finde, that there are so many foundations, that is to say, so many foundation works as there are foundation-laiers, one working here, & an other there: as in the restauration and building vp againe of the Cittie of the terrestriall Ierusalem, euerie one wrought in his quarter, but al was one and the same wall vpon the olde foundation, *Neham.* 2. and 3. Here we haue then the definition

of *the truely Catholicke Church*, namely that it is it for the building whereof euery Apostle hath built for his part, by one & the same doctrine founded vpon one sole foundation, one and the same Church: none of the builders beeing master aboue his fellowe-builder, although Nehemiah as Lieutenant of the king gouerned the whole, as a faithfull magistrate ought to procure aboue al things, that God raigne and beare rule in the midst of the people whom he hath cómitted vnto his charge. And therefore here was no principality which men haue falsly attributed & giuen vnto S. Pet. but he wrought mightily as the others did in his charge and quarter. In this sense therefore it is that we must vnderstand these twelue foundations, and foundatiō-layers: only we must take heed how we say that S. Paul, who notwithstanding built more thē any other, 1. *Cor.* 15. 10. & Barnabas were forgotten in the vision of S. Iohn. For the whole book of the Apocalypse declareth that the forms there of speaking are applied & fitted to the manner of the Iudaical common-weale: in which because there were 12. tribes, mention is made of 12. gates, and 12. foundation-laiers only.

8 And to the end that this may more clearely appeare in this allegoricall description, let vs note that these *Pillars* haue two ends or extremes, the one belowe, the other aboue. The base or lower end is sustained by the bottome of the *Coche*, the top or vpper end by the vaut of the *couering*. These *pillars* therefore are not they properly which hold and beare vp the *couering*, but onely because themselues haue their bases, and are sustained vpon the bottom. And this is also the cause why it is said, that *they are of siluer: but the bottome is of gold*. First, because *Iesus Christ is truely the only foundation stone*, 1. Cor. 3. 11. Esa. 28. 16. sustaining and bearing vp the whole by his only force and power, and therefore most rightly compared to the most fair, precious, & firme mettall. Secondly because it pleaseth him of his good will, and not of any neede he hath of them to serue himselfe with *these pillers of siluer*, in asmuch as hee hath giuen an efficacie vnto their ministery, and doth yet sustaine at this day his *Coche*, I meane, *the gathering together of his Saints* by the

vigor

vigor of his spirit which he laieth open in the heart of his, *Eph.* 4.11.12. their writings beeing preached in all these places, whither it pleaseth him to guide and conduct his *Coche*, retaining alway this principle & maxima, that *he which planteth, & he which watereth*, (which are *these pillers of siluer*) *are nothing*, to wit, beside the planting & watering, according vnto the force which is giuen them to plant & to water: *but he is all in all who giueth the increase*, to wit, *the bottome and ground of gold*, to those who are well planted and watered vpon him, 1. *Cor.* 3.7.

9 *The couering of this Coch*, saith the spouse, *was made of purple by this King Salomon*, which sheweth vnto vs the proceeding & power of God, couering from his heauen & azured throne his poore children, exposed otherwise vnto all iniuries of weather, stormes and tempestes. And this is a lesson infinite manie times repeated & reiterated in the Scripture: & namely, *Psal.* 91. 1. where it is said, that, *who so dwelleth in the secret of the most high, shal abide vnder the shadowe of the almightie*. And *Psal.* 34.15. *The eies of the Lorde are vpon the righteous, & his eares are attentiue vnto their cry*. And Psal. 121.4. *The gard and watch-man of Israell wil neuer slumber nor sleepe. The sunne shal not burne thee by day, nor the moone by night*. Which thing the children of Israel did visibly experience, being defended by day by the cloud in the scorching desert, & by night by the piller of fire. And *Psal.* 125.1. *He that trusteth in the Lord, standeth fast and is for euer assured, as the mount Sion, which shaketh not*. In a word the whole Scripture is full of such sentences. And besides the Scriptures wee haue thereof continuall experience, seeing that euen those whom a man would take to be vtterly forsaken are the first & the best prouided for & assured. But this *couering* is not seene but with the eies of faith, as it is said of Moses, *that he saw him which was inuisible*, *He.* 11.27. Albeit these visible heauens might serue vs therunto, sith their cõtinued stability & so wel ordered course are as it were engraued testimonies, of the infinit might & vnspeakable assurãce of the lord, as it is said, *Psal.* 89.1. & 119.89.

10 But alas behold for a certain our iudgement & condemnatiõ, namely that the most part of vs, who vaunt our selues to be

the reformed Church, that is to say, receiued into and conducted by this *Coche* into paradise, beleeue not neither *the pillars*, nor *the bottom*, nor *the couering* thereof. For if it be true that the doctrine, which wee (who are chosen by the great mercie of the Lord for the doing of this) preach vnto you, is the onely & true obiect of faith, why are we not beleeued, either when we teach, or when we comfort, or when we reprehend? If we be beleeued, wherefore doth euerie one make vnto himselfe his particular ground & resting staffe? And how so will some man say? For this were to play the parts of Idolaters and superstitious men. And are not you such yee couetous mizers, who haue nothing before your eies but gaine? I speake vnto you merchaunts, who knowe so well to make your commoditie by the rising & falling of crowns to the losse of your poor neighbors: who knowe your cabala so well to make your profit rather by selling for time, then for ready mony, making 9. pecks of 1. bushel. I speak vnto you vsurers & white wolues (though there be some who begin very young) who vnder coulour of aiding & helping your neighbor make it your trade to liue by, & to enrich your selues by the necessity of another. Out vpon you caitiues, wil you be alwaies with vs as it were in this *Coch*, to ouerturne not only the *Coch*, but your selues & vs too? To say it in a word, so manie trickes of close conueyance & deceit, so many left & sinister means raigning & swaying in the middest of vs, how loud so euer wee cry out against them in the pulpit, and what Lawes soeuer bee prouided and established to the contrary, are sufficient testimonies that we yet beleeue not neither *bottome* nor *couering* of this *Coch*: as if wee neuer had yet heard any speech thereof. And what shal I saie of so many renegants & Apostates, some vpon a iollity of minde, others vpon feare, who haue finally hardned themselues so far as to put out both their own and others eies? Let vs here remember *the net which gathereth the good and bad fish*, Matth. 13. 27. which appertaineth also vnto this *Coch*: as also him who was *found at the marriage feast without his marriage garment*. The scandale is great, yet *so it must bee, but cursed bee they who are guiltie thereof.* Matth. 11. 8.

11.8. *There must also bee heresies, that they which are currant may bee knowen*, 1. Cor. 11.19. But let vs preach God that we bee not of this number, being vpheld & staied vpright by his mercy, and that looking down we stay our selues vpon this *bottom and ground of pure golde*, which is our only foundation, and looking vp we must cast our ancre on that throne where the same Lord and master of ours doth sit diuerlly considered, I meane, as he sustaineth vs below to lift vs vp together vnto himselfe in euerlasting life, and preseruing from aboue that which is here below for a time.

11 There remaineth the ornament of the in-side of this *Coch* which the spouse saith to bee *adorned*, that is as a man would saie, *tapistred with the dilection of the Daughters of Ierusalem:* that is to saie with *histories painted, or rather engraued in the holy scriptures*, which testify vnto vs the infinit dilection which this true Salomon bare vnto his Ierusalem. This allegorie is founded hereupon, that from all times great Lordes and Ladies are wont to adorne the hals of their house, and their coches and horselitters with clothes of tapistry, or paintinges, or or carued histories, as also their sepulchers and monumentes. But especially men are desirous to haue and see the pourtraits of such personages as they beare affection vnto. After this sort is that spiritual Coch of our Salomon the frind of Ierusalem described in the Gospel, in so much that *he wept ouer it* when he went thither there to be condemned and crucified, *Luc.* 19.41. And what shal we saie hereupon? And who is able to conceiue on the one side so manie the bounties of the Lord or acknowledge on the other side so many our ingratitudes? Let vs therefore pray the Lord that hee will open and enlarge our vnderstanding to conceiue at the least in some measure both the one and the other, and giue vs grace that adoring and magnifying the one, & abhorring and detesting the other; we may be made worthy to consider & vnderstand the contents of these so goodly and liuely pictures, I meane the sacred histories, which are so many infallible testimonies, of those more then infinite & incomprehensible compassions

of this Bridegrome towards his Ieruſalem, *Epheſ.*3.19.& 5.25. namely towards the aſſembly of his elect, both before and during and after the terreſtriall Ieruſalem, tapiſtred I ſay, & carued in this *Coche* into which hee cauſeth vs to aſcend & ſeateth vs therein to contemplate it on all ſides, according vnto the example of Dauid, *Pſal.*27.4. as in the terreſtriall Ieruſalem this was figured by the precious ſeelings and other rich ornaments of the ſame, to the which God bee al honor and glory now and for euer, *Amen.*

Almighty God, &c.

THE XXVIII. SERMON.

Our helpe be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 9. and 10. *verſes.*

9 King Salomon made himſelfe a Coche of the wood of Lebanon.

10 He made the pillers thereof of ſiluer, and his bottom of gold, & the couering of purple, and the inſide was adorned with the dilections of the daughters of Ieruſalem.

1 *The ſhogges and iuttes of this* Coch *hinder not the repoſe & reſt of them who are in it, and there is nothing to be compared vnto their happie eſtate.*

2 *A large deſcription of the great trauailes of the Clergie of Rome for their faigned mother Church.*

3 *What the merites of the ſuperſtitious are.*

4 *The* Coch *is conducted by the wind and ſecrete ſpring of the ſole prouidence of God, without any either wheels or Coch-horſes: the holy miniſterie notwithſtanding for al this eſtabliſhed in the Church not excluded.*

5 *A deſcription of the moſt memorable hiſtories carued in the inſide of the* Coche, *from the creation of the worlde vntill Salomons time.*

6 *How this* Coche *hath alwaies paſſed victoriouſly, and triumphantly thorough the middeſt of all tempeſts vnto the comming of the true Salomon into the earth.*

7 *How this king deſcended downe on earth hath ſet vp his* Coche *in a farre*

greater

greater magnificent estate then euer be- nally ouerturned the Romaine Em- fore, & hath cõducted it by a maruelous pire, stubbornely sette to hinder his swiftnes from East vnto west, hauing si- course.

N application of this dilection and power of God vnto this, that he hath already begun in our time, harnishing againe and putting in frame his *Coche* which was pluckt in peeces by euill Cochers. We haue already spoken very much of that which is contained in this text so full of doctrine and consolation, that the more a man considereth of it, the more he findeth in it to profit himself thereby, as in truth it is not without cause that this canticle or song is named the Canticle of Canticles, or song of songs. Besides that therefore which we haue already drawne from this text, I say that it is not without great cause that the Lord speaketh in this place of a *Coche or horselitter*, which serueth vnto two vses, namely to rest in & to trauail in both together. Albeit therefore that the children of this world iudge vs to be as they suppose in the most tickle & vncertain state in the world, as being in continuall motion & agitation, & (as the Apostle saith 1. *Cor.* 4. 11.) *vagabondes, hauing no certain place of dwelling*: notwithstanding we trauail in *a Coche of gold, borne vp with pillers of siluer, couered with purple, & with infinit matters of pleasure & recreatiõ carued & ingrauen in this Coche*, which can nether be ouerturned, nor stopped, or staied for one minute of time; what ruts soeuer or hinderaunces men lay in the way of it within or without, although it make not alwaies the like iournies. For proofe hereof I take the saying of the Lord. Reioyce, saith he, and be glad when men reuile you, and persecute you, and say all manner of euill against you for my names sake, falsely: *Math.* 5. 11. For when are we shocked and mightily tossed if not then? But in the meane time we are so conducted in this *Coche* that these shocks & shakinges, which seeme to them without to menace our ouerturning, are vnto vs within no other then as a man woulde saie, a daun-

sing

sing & pleasant rocking, to the vtter despiting of all those who laugh at that which cannot come to passe, to wit, our ruine and downefall: and they themselues while they laugh at vs, fall into the ditch they digged for vs, as we see how the Prophet taketh vp an holy laughter vpon them: *Psa.*9.25.16. And the Apostle is bold to defy all those which assault him, be they on high or belowe: Rom.8.38.39. who was no frantike when he saide, teaching vs to say the like with him, that he thought he neuer had occasion of reioysing & vaunting himselfe, but *in the crosse of Iesus Christ, by which*, saith he, *I am crucified vnto the world*, Ga.6.14. This *Coche* then is such as wherein we may trauaile on still and take our rest: but yet not without some agitation. For this *Coche* is driuen through the mountaines down a thousand downfalles of the world. *They*, saith the Lord, *who are in kings houses and pallaces weare soft clothing:* Math.11.8. Let thē therefore being cambericke clad and fether laid, go faire and softly downe to hell, if they will take no other way then that. But as for vs, let vs suffer our selues to be carried into Paradise with all the iumpes & ioltings it shall please God, so we ariue at the end we tend vnto, by the way which our head & chiefe Captaine is gone, *Rom.*8.17. *Heb.*10.20.

2 True it is that the chiefest of thē, of whose ease I speake, alleadge the contrarie, and say that they are the men who keepe the straite and narrowe way, who beare the brunt of the ill weather: whereas we seeke after nothing else but the liberty of the flesh. For they abstaine from marriage, but we haue wiues. Chast men good Lord & continent: if you beleeue not mee, let their courtisanes, their concubines, their stewes & brothel-houses, their Sodome and Gomorrha which infect the heauen and the earth, be witnesses. And to the end they alleage not that they approue not these thinges, but condemne them as deepely as wee doe: let them shewe mee what they indeuour to the contrarie, they I say, who haue both the spiritual & the temporall sworde, & should take order against such shameful filthinesse, either by ecclesiastical censures, according vnto the holy Ghost speaking by the mouth of Saint Paul,

Paul, which ought to serue for an inuiolable rule, or at the least according vnto the canons, how euer they dispense with gods Lawe, which is a thing vtterlie intolerable, either by such punishments at the least as the ciuil lawes of the Paynims themselues haue appointed, seeing they occupy the places of temporal estates & seignories. And seeing their head hath power, as he pretendeth hee hath, ouer Emperours and Kinges themselues, why doth he not execute it against those who gouerne their people and subiectes so il? Because, his subiects would tel him, you must first begin with your selues, with your cleargie, & your Sodome. They fast & abstain frō eating of flesh a great part of the yeare. And what do we? We haue taken away the Lent, & eate euery day indifferently fish or flesh, or both. We cal to witnesse of their fastings, & great pains they take for the Church, their faces and their bellies, their Katers, Butlers & Cooks, & how many millions of flagans & bottels? They sing Mattins, many Masses, little and great: they haue their houres, first, third, sixt, ninth, their Vespers, Complins & Salutations. And what do we? We do nothing but preach. It is true, & I cōfesse it, that all their busines consisteth in chaunting & thrush-warbling. And what paines thinke we doth that good holy father take to be carried vpon mēs shoulders, to lift vp his foot so oft to haue his pantofle kissed, to tell ouer so many millions of Crownes which come flowing in vnto him on all sides, besides the fatherly and continuall care he taketh to haue the booty and spoile of so many soules, and bodies, so lamentably bewitched to their own sight and knowledge? Goodly marks doubtles of the true Catholique Church, and perpetuall enemie of the world, *Tam.* 4. to see Messiers the reuerendissimies haue their long tailes carried vp by their traine-bearers, afterward trained vp and downe in their Coches with their courtisans, to make the very Sunne to blush at their impudent shamelesnes: & yet these are the Nurcery of that Oecumenicall See. What shal I say of thē who are gaping after these Cardinals hats? what of these goodly gardiatane bishops, of these bishops titularie, & portatiue, of Abbots, Priors, and the like,

with whom we may iustly suppose that the diuell himself maketh himselfe sport, though all of them serue him in good earnest, except it bee such as openly both by their wordes, and all their horrible dissolutions shewe that they beleeue neither in God nor in the diuell. For beholde to what point the world is come. And as for these great religious men who merite both for themselues & others, alack how ill they be lodged in their royall and more then royall pallaces: alacke poore men how they are famished, when the world fighteth who shall bestow most vpon them, and their own mouth is neuer stopped not to demaund, or their hands so troubled with the gout, not to take and receiue whatsoeuer comes. O the small warmth they haue in their Iacobine chambers! ò how ill they are clothed in their frocks and other their habits, which haue no fault in them nether winter nor sommer! ò the hard penaunce discipline they beare at their girdle! ò the poore fraternity of Iesus, who haue gotten within the compasse of thirty yeares more by their charitable gratuitie, then all the rest of the monks in fiue hundred yeares before them!

3 If hereupon it be replied that there are some truly religious who go wolward and in haire, liue hardly and austerely, whip and scourge themselues in good earnest: though we graunted them al this, and that they did an hundred times more then is reported of them, yet come they nothing neare Baals priestes who cutte and sliced themselues with rasors hauing crien out from morning vntill noone, whom Elias notwithstanding with full mouth mocketh 3. *Kings.* 18. 27. or the religious Mahumetanes of diuers sorts and fashions. And how euer it be, if austerity of life were an essential marke of true religion & holines (as the poore & simple people beare themselues in hand it is) then were saint Iohn Baptist to be preferred before Christ *Math.* 3. 4. not that we blame or discommend temperancie, as neither the exercise required to tame and subdue this body of ours which rebelleth against the spirite. But contrariwise we say, that such ought the life of euery Christian to be, and we confesse that we faile in the other extreme, as if hauing taken away

away the superstitious distinction of daies and meates, we had forbidden men to fast, to giue themselues to praier and al holy exercises: not as if we had commaunded euery day to eate fish and flesh. We say therefore in summe, that for a man to feed his horse moderately, yea to make him to fast, when, and so as need requireth (for fearing least fatted at too much ease, he waxe headstrong and fall to kicking and flinging, in steede of carrying his rider well and quietly) is farre an other thing, then by hard and euill handling of him to make him vtterly vnprofitable, in such sort that he fainteth & falleth flat vnder a man, or cannot but with much adoe, set one foote before an other, when a man would vse him. Moreouer we ad that it is an vniust and intolerable thing to make the rules of such exercises certaine and generall, which thing was neuer appointed by the word of God, nor practised in the christian Church so long as it continued in her puritie, seeing that vnder the yoke of the law it selfe there was but one fasting day appointed generally to be obserued euery yeare. I ad further, that whereas the best & the most excellentest works which the holy Ghost worketh in those who are most holy, cannot be taken in accompt for satisfaction of our gilt, or payment of our sinnes before God: it is a most abhominable error to thinke to gaine paradise by eating or not eating, by marying or not marying, by eating flesh or eating fish. But I confesse I doe the world great wrong to enter into dispute of such thinges against them, against whose vnchast & gluttenous Epicurian life the heauen and the earth demaund iustice at Gods hand. Leauing them therefore to be carried in their Coch in full gallop to the place assigned them, I referre them by the way vnto that which all the Prophets haue written against the hypocrites and traditionaries of their time, and vnto that which the Lord himselfe saith in so many places of the Euangelistes, and saint Paul expresly *Rom.* 14. 17. speaking of that which was for a time forbidden by the commandement of God himself, who hath not buried Moses to make place for humane traditions, *Coloss.* 2. 23. 1. *Timot.* 4. 3. 8.

4 Let vs now returne to this *Coche* of the bridegrome, prepared by him therein to receiue his spouse. A man may therefore maruaile why there is here no mention made of wheeles or of Coch-horses: thinges which seeme altogether necessarie to make this *Coche* to goe. But the reason is euident, namely because this *Coche* moueth not properly by any humaine art & industrie, but by the sole vertue & power of him who made the *Coche* and conducteth it after a most especiall and diuine manner. And yet this is not therefore to exclude the ministery, either of Angels, which thing is represented vnto vs in that heauenly chariot which Ezechiel saw with his wheels: *Ezech.* 1.5. or that of men, seeing that before the spouse was compared vnto *the Coch-horses of Pharao*, as also Elizeus said seeing Elias carried vp on high, *My father, my father, the chariot of Israell and the horsemen thereof*, 2.King.2.11. or naturall causes, whereof mention is made *Exod.* 1.10.13.& 14.21.& *Psal.*18.11. but to shewe vs that all the second causes (the question beeing of that which concerneth the kingdome of God) doe worke alwaies in such sort, that God reserueth vnto himselfe the glorie of the effect of them, according vnto that which the Apostle saith euen of his owne ministerie, that he which planteth and he which watereth *is nothing* (I meane in respect of the inner working) *but God is al who giueth the increase*, 1.Cor.3.7. So farre is it then that any man, nay any Angell of heauen can guide the course of this spiritual *Coch*, that contrariwise themselues must be guided & conducted in this *Coch* by the wheels of his onely prouidence who hath made it & conducteth it, & that by such carriers, mountains & valleys incomprehensible vnto any creature. Notwithstanding the holy ministery was not omitted in the description of this *Coch*, in which they were represented by *the pillers of siluer* as we declared this day eight daies.

5 Besides all this, *the in-side of this Coche beeing richly and costlie carued for a testimonie of the dilections of this Bridegrome toward the daughters of Ierusalem*, ought not to bee lightly passed ouer. And what is all this else, but that which is

compriſed

compriſed in the ſacred bookes of the Scripture filled with an infinite number, not of dead pictures, or ſuch as are of humane woorkmanſhippe, but of memorable ſtories, penned and vttered by the holy Ghoſt. Let vs therefore now, my brethren, enter into this *Coche*, & let vs ſee whether it be poſſible to ſee and behold any thing in heauen or in earth, which may be compared vnto theſe caruings and engrauings. There we ſee firſt, this great woorke-maſter, making all of nothing, all things appearing ſodainly at the ſound of his woord, and this goodly principall peece of work of man, mouled as it were vpon the patterne of the Diuinity it ſelfe, *Geneſ.* 1.26. There we ſee afterward this mightie Creator in the perſon of him who was after made our deliuerer and redeemer in perſon, running after thoſe two forlorne children, applying vnto that deadly wound, ſo ſoone as it was made the remedy of an immortality farre more excellent then that whereof our firſt parent had depriued himſelfe, and vs all his poſterity, *Geneſ.* 3.1. Go we farther & behold the Bowe of the Lorde engrauing in heauen the patience of the Creator which endureth ſtill vnto this day, *Gen.* 8.13. notwithſtanding our rebellion continued almoſt four thouſand yeares after the flood. Looke we farder, and with what pleaſure doe we behold Abraham, Iſaack, and Iacob, walking through infinite by-waies & dangerous, and in the ſpace of foure hundred years their race, amidſt moſt prophane people, ful of vnthankefulnes & deſperate rage, multiplied vnto the number of ſix hundred thouſand perſons, beſides the weomen and little children. Behold a litle farder the vndauntable inſolencie of Pharao minding to ſtay the courſe of this *Coche* beaten and vanquiſhed, by frogs, by flies, by lice, at the ſhaking only of the rodde of one of the ſeruantes of this great king. Behold after this the *Coche* charged with ſo great a multitude paſſing on drie land through the midſt of the ſea, which ſwallowed vp all the enimies which purſued it: behold the bread ſent from heauen, behold with one ſtroke of a ſmall rod the moſt hard rockes cleft, to water almoſt 40. yeares long all this multitude. Behold the *Coche*, arriued at the riuer of Ior-

dan after it had beaten downe & battered two mightie kings, passing the riuer on drie ground, making the high walles of Iericho to moulder and fall to ground before it. Behold this *Coche* battering downe, trampling vnder, dashing in peeces thirty kings beyond Iordan. Behold the people in this Chariot of triumph, victoriously placed in the land of promise, where they are so chastised for their faultes, that notwithstanding they obtain in the end, so many miraculous trophees as this *Coch* sustained assaults, yea beating down their enimies sometimes with pitchers, *Iud.* 7. sometimes with an Oxe-goade, *Iud.* 3. 31. though for one time he suffered his Arke, which was as it were his seate in the conducting of his *Coche*, to be taken as it were prisoner: but what? This was to cut off Dagons legs and arms, 1. *Sam.* 5. 4. to strike his enimies on the hinder parts, & by lashing them with the whip to make them serue him for horses & thillers to bring his *Coch* whither pleased him. There folowe after this, lamentable & heauie things, but the *Coch* remaining selfe-vpright, only discharging it self of many which had shoued themselues into it, & became vnwoorthy to abide in it. Such was amongst others that caitiue Saul, hauing embrued himselfe with the blood of one of the principall pillars of this *Coche*, 1. *Sam.* 22. 16. and it seemed that then, and after that, this *Coche* was ouerturned, or altogether staied. But God did speedily prouide for it, hauing raized a faithful Cocher representing himselfe, I meane Dauid that great Prophet and king, who hauing conquered and afterward prepared Hierusalem, raised vp to honor, and so farre fauoured of God as to be called his Cittie, his Houſe, his Rest, and hauing finally prouided & disposed all the furniture of this *Coche*, repaired as it were all a-new, hee left for successour the chiefe builder thereof, namely his sonne Salomon, who brought this excellent woorcke vnto an ende with such direction, wisedome, and magnificencie, that there was neuer seene among the Kinges of this world the like thing, beeing in this respect the figure of the true Salomon, King of peace, and Lorde and eternall sonne of Dauid. Loe these

are

are the pictures of the in-side of this *Coch* of which the Spouse speaketh in this place, as being engrauen and carued in the inside thereof.

6 And if a man will passe beyond the time of Salomon, as the holy Ghost intending prophetically to bring forth testimonies of the dilections of this bridegrome vntill his comming in person, yea euen vnto the end and consummation of the world, we shall find that the nearer the time and terme appointed of God approcheth for the reall execution of his promises, the more euidently did the ardent affection of this bridegrome shew it selfe towards his Ierusalem, how peruerse and vnthankefull so euer she shewed her selfe. But some man might think that this *Coche* was then at the least somewhat euil affected, when of 12. tribes 10. were cast out of this *Coche* vnder Roboam. But this is cleane contrarie. For as a family of 12. persons, whereof ten should be found traytors and such as had conspired the death of their mother, is neuer a whit endāmaged by the casting of those ten rebellious and disloyal persons out of doores, but rather eased and purged of great filth: so did the Lord by throwing out of his *Coche* such caitifes and miscreaunts. And as for the remnaunt which remained in this *Coche* if the king againe take a viewe many times of the estate of his house, what hath followed thereof but which happeneth vnto barnes and garners, namely that the corne is the purer and cleaner the oftener it is winowed and sifted? It is true it might seeme that finally this *Coche* beeing most miserablie guided by them vnto whome this King had giuen the chardge thereof, was not onely ouer-turned but broken into a million of pieces, nay turned vtterly into dust and pouder, though it often resisted, and namely vnder Iosaphat and Ezechias. But what? If wee consider well of all wee shall finde the cleane contrary. For so farre is it that they who seeme to haue hadde this aduauntage might vaunt them-selues of those victories, that contrariewise it is the King himselfe who ledde and conducted and sette him-selfe his enemies a worke, not to ouerthrowe

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and ruinate his *Coche*, but first to discharge it of that great number of villanous and prophane persons gotten into it, and afterwarde to vnharnish it: and thirdly because it had a long iourney to make, namely as farre as Babel ouer so many riuers and troublesome waies, and minding also as it were to vnthawe his people waxen stiffe and benomed with ouermuch ease they sate at, it pleased him to guide thē on foot euen into Chaldea, vsing the Chaldeans as his Sompters, to cary his vessel of gold and of siluer, which he deliuered them as it were in keeping. And as for his *Coch*, seeing it so villanously vsed and so il handled as it was, he would not onely haue it to be vnharnished as I said before, but also vnpinned, disioynted and pulled asunder; but yet so that the peeces remained soūd & good, as indeed in his good time he set it together againe, & that by the appointment & ordinance of the Kings themselues otherwise his enemies and successors of them who had pulled it in peeces. If hereupon a man reply vnto mee the seruitude of the people of God, I confesse it, for they had wel deserued it: but I adde that during this verie captiuity, beholde the people how captiue and prisoner-like soeuer they were, gouernour of Babylon in great authority in the person of Daniel, beholde the royal edictes for the worshipping of the God of Daniel, beholde the tyrant himselfe brought to feede among the brute beastes, behold Babylon it selfe captiue, and the people of god restored & restablished with great priuileges, & restitution of their holy vessels. And what afterward? Is not this that King who beate downe the Kings of Syria and of AEgypt, though sometime he had giuen them an entrance euen into his house there to take them and entrap them?

7 And if we passe yet farther wee shal see that it was then, then I saie indeede, that this great King shewed his infinit dilection and loue towardes his Ierusalem (that which went before being nothing else but the pledges as it were of the fiansailes) when he set vp this *Coch* of his in Ierusalem which with an incredible swiftnesse passed from East to West, and from North to South by the mighty and impetuous winde of his mouth,

mouth, represented on the daie of Pentecost by two thinges most swift and light, and of most suddaine effect, namely by a mighty and violent rushing wind, and by fire in the similitude and likenesse of tounges. And this is indeede the time when both the mighty power and more then cordial affection of the King of this *Coch* trained indeed vpon the winges of the foure windes, appeared; hauing beaten downe that great mount of the Romane Monarchie, and blowing now to ruine and ouerthrow the beast moulded vpon this pattern and seated in the Temple of God vpon the very same seuen hils. For the declaring of which things in particular it is not one sermon, nay the life of many men one after another can serue.

8 Onely I wil saie that this second *Coch* not new in it selfe, but spiritual in asmuch as it was figured by the first beeing externall and grosse according vnto the time, beeing fallen after certaine ages into most wicked handes, and most wickedlie and vilely conducted, hath beene harnished againe in our time, and restored vnto his former estate, hauing trauersed, as stil it doth trauerse a great part of the world, with terrible iuts, but so guided by him which is in heauen and keepeth vp the wheeles thereof without forsaking them, that God bee thanked therefore, the greatest & mightiest who endeuoured with al their force to staie the course of it, haue serued for litter, being beaten downe and trampled vnder it: and if there haue beene anie who through the violence of such shogginges are leapt out of the *Coch*, it hath beene to flie vp on high, whither this *Coch* leadeth al it carieth, causing them to leaue only their case on earth, aswell to serue for a reproch and perpetuall remorse of conscience vnto some, as to leaue vnto others an example of firme and inuincible constancie. And seeing that God hath bestowed this grace vpō vs, my brethren, yea continued so long a time, as to haue set vp his *Coch* amongst vs also, & to haue receiued vs into it as it were out of all the countries of the woorld, let vs be heedefull to behaue our selues as it becommeth vs, that we bee neuer cast out of it, and to pray vnto God with Dauid, *Psal.* 23. 6. and 27. 4. that we maie continue

in it al the time of our life, and that hee wil there entertaine vs with his fauour, vntil that latter daie in which wee shal be carried vp on high, there to raigne with him eternally, 1. *Thess.* 4. 17. *Amen.*

Almighty God, &c.

THE XXIX SERMON.

Our help be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 11. *verse.*

11 Daughters of Syon, come forth and behold this King Salomon with the crowne with which his mother crowned him in the daie of his espousailes and the gladnes of his heart.

1 *The knowledge of the true Iesus Christ, and of the true Church is requisit vnto saluation, and the one must teach vs the other.*

2 *The true Church inteede of busieng her mind on her selfe, giueth herselfe wholie to the praising of her Bridegrome to lead al the world vnto him.*

3 *Al they which are in the Church are not therefore of the Church, and there is found a false Catholique Church too in the midst of the true.*

4 *A man must first goe out of himselfe to contemplate this King.*

5 *Secondlie he must goe out of Syon it selfe when the King is parted thence, & that Babylon hath there set vp her banner.*

6 *A man must goe foorth, but it is to find and contemplate this King.*

7 *It is another thing to contemplate this King then simply to looke on and beholde him: and howe this contemplation hath beene alwaies entirelie spirituall, the spirit notwithstanding being instructed, by the hearing of the woorde, and by the sight of the Sacraments.*

8 *Whereunto and to whom the sensitiall contemplation of the presence of this king being in the world serueth.*

9 *Certaine testimonies that we should not nor must not seeke after the bodilie presence of this King on earth, since the time he is ascended the heauens.*

10 *A conclusion of this doctrine teaching vs where and how wee must contemplate this King.*

11 *An opposition and refutation of the doctrine contrarie to this truth.*

12 *An exhortation better to contemplate and serue this King then men haue done.*

13 *This King is souerain, spiritual, & eternall, deliuering ouer to no creature the authoritie of imposing Lawes on the conscience, nor to noting that which mere-*

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are to doe concerning his seruice, nor touching that which wee must beleeue vnto saluation.

14 *What the commission is both of the spirituall officers and Christian Magistrates of this King.*

15 *High necessarie mindes against the King, with an vnite to the churches of the same.*

16 *An exhortation to certain sleie and know this great King and Sauiour.*

THAT which we haue already learned as wel of the matter as of the building and adorning of the *Coche Royall*, ought to cause vs to acknowledge the excellency thereof. But yet we must confesse that that which is within is a great deale more fine, I meane first of al this *King*, and afterward the *Queene*, the excellencie of whom is painted foorth vnto vs, namely that of the *King* by the mouth of the *Queen*, and that of the *Queene* by the mouth of the *King*, both of them good and certaine witnesses one vnto the other; a doctrine of all others especiall and necessary. For first seeing *eternall life consisteth in the knowledge of the father in his sonne whom he hath giuen vs*, Ioh. 17. 3. & Satan ceaseth not to present vnto the world counterfeit Iesuses, *Matth.* 24. 5. & so by consequent false Churches, there is nothing more necessarie then thoroughly to know and take marks of the true Iesus Christ and his true spouse. Secondly there are not a few men who care neither for Iesus Christ nor the Church as they ought to care for and esteeme them, because they do not thoroughly know of what valew the one and the other is: in such sort that such maner of people are easily enticed an other way by the vaine appearance of the world dazeling them some after one sort, others after an other, 1. *Cor.* 7. 31. besides that this *King* and this *Queene* considered with the eies of flesh seem so foule and euill fauoured, men are loth to come too near them, so farre are they from being willing to keepe themselues vnto them, *Esay.* 53. 2. 3. & 1. *Cor.* 4. 9. 13. And therefore it is not without cause that *Psal.* 45. 14. it is said, that *this beauty is with-*

in, which thing we are diligently and particularly to consider. Let vs therefore consider first the person which speaketh, then to whom she speaketh, and afterward how and whereof shee speaketh, to the end we may make our profit the better by it. For this was not written for one day, but that this voice should ring night & day in our eares, pearcing euen *vnto the diuision of the soule and of the spirite*: Heb.4.12. It is therefore the spouse which speaketh and which ought to be heard of vs vnder pain of beeing reckoned & accounted among profane persons and publicanes, *Math.*18.17.& *Luke* 10.16.

2 But because this authoritie of the true Church hath serued Satans turne at all times, in transferring it vnto the false, we must therefore withall consider what this true spouse is, to take heede the better of her which boroweth her name. It is therefore she not which entiseth men vnto her selfe, as harlots doe, but inciteth them to *contemplate her Bridegrome*, yea and that crowned, as anon by Gods grace wee will handle.

3 She speaketh vnto *the daughters of Syon*, that is to say, vnto them whom God hath vouchsafed this fauour to send vnto thē the message of saluatiō, whether they receiue it as they ought, to become as it were members of this spouse who calleth thē, which is the assembly and mysticall bodie of the beleeuing: or whether they make themselues vnworthy of the grace which God offereth thē. This is signified vnto vs in the parable of the bāquet, *Luk.*14.14. in which we must note that which is there said that all they who were inuited began with one accord to excuse themselues, though they tooke diuerse excuses, to shew vs that there is also aswell a false Catholique Church, that is to say a Church generall agreeing in that which is ill, though they be diuided in opinions, as there is one true and only Catholike Church, hearkening vnto with one accord this only & true bridegrome. And this is the cause why I saide before that there are two sortes of *daughters of Syon*, so called because the terrestriall Ierusalem was the mother Cittie of the people of God. The one sort therefore were as it were the waiting gentle-women of this spouse, to enter in after her by order, and together

gether in companie vnto the marriadge banquet, as it is saide, *Psal.*45.15. The other were in the church but not of the church, & being there as it were only to behold what was done there, or otherwise to doe their owne busines, of which sort I would to God we saw not so many of the like examples amongest vs.

4 Now to come vnto the third point, namely the better to vnderstand of whom, and how this spouse speaketh, we must especially waigh & consider her wordes. *Come forth* saith she. And how so? For if *Syon be* the habitation of the Church, why should a man *come forth* of it to behold the *King* who notwithstanding hath there chosen himselfe his habitation? *Psal.*87.2. & 132.15. Ianswere that this serueth not but for a sharper condemnation, to be corporally in *Syon*, if our affection be not there also, and that to haue our affection there is to goe forth of our selues, to say with the Apostle *Gal.*2.20. *I liue, howbeit no longer I, but Christ liueth in me.*

5 Moreouer when as Ierusalem it selfe is for the most part polluted and defiled, & the king is in this respect driuen forth and chased thence, a man must go forth if he will contemplate him, as in deede this *King* went forth, and hath raunsomed and redeemed vs, being crucified without the terrestriall Ierusalē, where we must also go forth after him, as the Apostle warneth vs, *Heb.* 13.12. So this is then an other reason why we should goe forth, whereof the spouse in this place speaketh, and this pollution is shewed vs by many examples. Pilate was within Ierusalem as was also Herode, and yet so farre were they from knowing of Iesus Christ though he were before their eies together with the iustice of his cause, that contrariwise the one condēned him against his own conscience, the other sent him away with ignominie. Yea the very troupes and companies who the day of his entrance cryed so loud, *Hosanna*, ceased not to cry the friday following, *away with him, away with him, crucifie him.* It is not therefore without cause, that it is saide vnto *the daughters of Syon that they must come forth to contemplate this King crowned.* And we haue at this day more neede then euer of this aduertisement, the same belonging properly vnto vs which

was saide vnto this spouse her selfe *Psal.* 45.11. who now teacheth her daughters the same lesson, *Forget thy people and thy fathers house*, as we are also bidden to doe: *Luk.* 14.26. And in what state was *Syon* then when Babylon had planted her banners in the very middest of *Syon*, as it hapned to the people, when *Bethel* was turned into *Bethauen*, that is to say, *the house of God into the house of iniquitie*, according vnto that which was foretold by Dauid *Psal.* 118.22. by *Esay.* 28. by *Ierem.* 14.14. by *Ezechiel* in his whole 13. Chapter, by Iesus Christ the matter, *Matth.* 23.38. hauing driuen and that at two sundry times out of the house of his father those whom he calleth theeues, *Luk.* 19.46. together with the buiers & sellers, *Ioh.* 2.14. *Matth.* 21.12. and who finally set fire in it & left not a stone vpon a stone *Matth.* 24.2. Now who can say that this visible company was then the true Church and not rather directly opposed vnto it? And which therefore was not to be forsaken according vnto the commaundement of the Lord, *Matth.* 15.14. To depart with the Eagles thither, where the dead body was, *Luk.* 17.37. Now that the like should come to passe in the christiã Church, and especially in that of Rome, the Apostles haue most clearely foretolde vs, namely saint Paul, *Act.* 20.30. *1. Tim.* 4.2. & 2. *Thess.* 2.4. & S. Iohn in the *Apocalyps.* according vnto the exposition of the greeke and latine authors. Who can doubt therefore, but the same being come to passe in our time in the Weast and East Christendome as it is apparant vnto the eie vnto such as are not altogether blind, we ought to come forth out of that *Sion* polluted and trãsformed into Babylon, & follow the example of the Leuits vnder Ieroboam, 2. *Chr.* 11.13. and the saying of the Lorde, *Mat.* 15.14. & the practise of the Apostle, *Act.* 19.9. So haue we done in our time, & so do, & wil doe alwaies in such a case all the true children of God, withdrawing themselues from this West Babylon that they perish not with it, but know and *contemplate this king crowned*, to ioine themselues vnto him, leauing the creast of her which is seated vpon the seuen mountaines, vntill God in his time send her into the lake of fire and brimstome, *Apoc.* 20.10. In a word, be-

cause

cause it is a thing vnpossible to serue Iesus Christ and Baal, *and there is no communion betweene light and darknesse*, 2. Cor. 6. 14. we must abandon & forsake the kingdome of darkenes if we will see vnto saluation this king of light.

6 *Come foorth* therefore saith this Queene vnto her daughters. But what to doe? For it is an easie thing to goe, naie to leap out of one mischiefe into another. And wee see at this daie (alas a most miserable case) where many forsake superstition to cast themselues headlong into impiety, and as it is said, *Luk.* 11. 26. chaunge one diuel into seuen others worse then he was.

7 Behold therefore the reason why this Queene addeth, *and contemplate the King Salomon*. But we must know what it is to *contemplate*. It is not simplie to looke vpon a thing, as at the entrances of kings euery man getteth him vp into a windowe, or goeth out into the streete to see him passe by, and after that there is an end. But *to contemplate* is rather an action of the mind then of the eies, when to take the thorough viewe of a thing & perfectly to know it, a man looketh round about it & peereth to the very bottome: which is saide of S. Peter when he came vnto the Sepulcher, and leaned his bodie downe into it to see throughly whether the body of the Lorde were there or no, *Luk.* 24. 12. Yea but will some man say, when these thinges were written, the *king* figured by Salomon was not yet visible, seing he had not yet put on him our flesh, & yet stil at this day, hauing withdrawen himselfe so far from vs shall not be seene vntill his latter comming. I confesse al this, & I say farther that euen so long as he was in this world truely visible and in sensible and palpable flesh, yea after his resurrection, *Luk.* 24. 39. so far is it notwithstanding, that this visible nature caused him to be knowen, that contrariwise to see him man as others, and so vile and contemptible without, was as it were a vaile ouer the eies of the beholders, hindering not only such as were carnal, as they who called him *Nazaren*, Ioh. 1. 47. and *Carpenter the sonne of a Carpenter*, Mar. 6. 3. and Herod who did nothing but mocke him, *Luk.* 23. 11. but his disciples also to see and apprehend

hend either his maiesty, or that which we ought principally to seek after for our saluation, albeit his glory shined in his words and in his workes. And this is the cause why Iesus Christ aunswered Philip, requesting him that he would shew him his father, *Ioh.* 14.9. that *it was expedient that he should depart*, Ioh. 16.7. It is therefore for the eies of the vnderstanding enlightened by the spirit of God to sound the secrets of God, which are reuealed to make this *King contemplated* and knowen. But our outward senses serue they to no purpose? I saie contrariwise (setting a part that which God can doe, and which he hath extraordinarilie done in some, when it seemed good vnto him to doe this miracle) that two outward senses of ours are thereunto not onely profitable, but ordinarily altogether necessarie, to wit the hearing especiallie, and after that the eies: not that we see or heare *this King* in person, but because that by this meanes he informeth our vnderstanding to *contemplate* and to know him. For if hee bee knowen and conceiued by faith, and faith is bred in vs by the hearing of the word, by the which he manifesteth himselfe vnto vs, *Rom.* 10.7. it followeth necessarily that it is in the word of this king that wee must seeke after him and know him, who and what he is. And consequently if faith be a vertue which hath his seat in the vnderstanding, being there created by the vertue of the holy Ghost, and afterward maintained and encreased by the vse of the visible sacraments, in which the vnderstanding seeth and considereth that which is signified and presented vnto it: it followeth that this apprehension and consideration or contemplation be spiritual and not corporal, although the vnderstanding be informed by that which it heareth in the word and seeth in the sacraments. For if it were otherwise, what should the faith of the fathers be, who went before his comming in the flesh, who notwithstanding did so throughly *contemplate* him, that vnder other sacramentes they did eat the same meate, and drank the same drink with vs, being made partakers of this tru king Salomon, without whom there is neither faith nor eternall life, 1. *Cor.* 10.3.4. So did our father Abraham see him in the circumcision, which

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was vnto him a signe and seal of his iustification by faith, *Rom.* 4.11. because he embraced the word when hee was yet vncircumcised, *Rom.*4.3.10. So did the holy fathers see him & embrace him both in the promises hearde and receiued by faith, *Heb.*11.and in the shadowes of the ceremonial Law, of which this true Salomon was the substance, *Col.*2.17. So the blessed virgine Marie before she conceiued him essentially in her virginal womb, conceiued him by the eare, receiuing by a true faith the word of the Angel, *Luk.*1.38.as Elizabeth knew it by a Propheticall spirite, and praised her greatly for it, *Luke.*1.45.

8 This doth not hinder notwithstanding but that they who liued in the time of his conuersation among mē,& whose eies of their vnderstanding the spirite did withall enlighten, *Ephe.*1.18.and opened the eares of their hart, *Heb.*16.14.were not aided and holpen to beleeue at the beginning, and afterward confirmed in that which they alreadie beleeued, by that which they saw, heard,& touched with the hand, as we see the same in Simeon, *Luk.*2.28.in Anna the Prophetesse, *Luk.*2.38.in the Samaritanes of Sicher, *Ioh.*4.42.and in the Apostles, *Mat.*13.16. *Ioh.*1.14. and 2.22. and 1.*Ioh.*1.1. yet that which causeth faith to be bred in the vnderstanding of the seers and hearers, is not the sight nor the hearing of the bodie, but the action of the mind enlightened by the holie Ghost. And therefore said the Apostle vnto the Ephesians (who notwithstanding neuer saw with their eies, or heard with their eares Iesus Christ in person) *Christ dwelleth in your hearts by faith*: & againe *Eph.*4.20.21.speaking of the hearing touching the word which he had preached vnto thē, *yee haue not* saith he *so learned Iesus Christ, if so bee yee haue heard him, and haue been taught by him.*

9 Now to shew that this corporall sight was not ordained to be alwaies the meane to know this king, but onely for that time he conuersed among men in that visible flesh which hee carried vp into heauen, it appeareth both by many expresse textes of the Scripture, as also by necessarie consequences fol-

lowing thereupon, so wee presuppose and agree vpon these three pointes. First that the question be in this place of his bodie and not of his diuinity in it selfe, which hath alwaies been, is and shal bee inuisible: secondly that Iesus Christ hath taken vnto himself from the beginning and for euer an humane bodie with al his proprieties, without which no body can bee a body: and thirdly that the eies haue an action bounded and limited by which they cannot see (except it be by way of miracle) that which is not present, or which is ouer farre remoued from them. Behold therefore Iesus Christ who saith expreslie, reprehending and blaming the incredulity of Thomas, *Happie are they which haue not seene and haue beleeued*, Ioh. 20. 29. And in another place, *ye shal not alwaies haue me*, Mat. 26. 11. Ioh. 12. 8. And Saint Paul, 2. *Cor.* 5. 6. *While we are straungers* saith he *in this body, we are absent from the lord.* And Phil. 1. 2. *I desire to be dislodged and to be with Christ.* And Coloss. 3. 1. *Seeke ye the things which are aboue where christ sitteth at the right hand of God.* And Saint Peter, *Act.* 3. 21. *the heauens must containe him vntill all thinges be restored.* In a word, as oft as it is said that *he goeth vnto the father* (this beeing vnderstoode of the departure of his humanity) so oft doth he witnesse his absence, as also so oft as hee saith *that hee wil come*. For no man is said to come vnto a place where hee is alreadie. And to thinke that the true bodie of *this king* is in his essence in anie part without possessing a place and beeing visible in himselfe, can bee no more done without transforming the bodie of Iesus Christ into a spirituall essence, then it maie bee saide that his diuinity is circumscribed within space of place without transforming it into a corporal essence and being.

10 Let vs conclude therefore that this true Salomon in respect of his diuinitie cannot be seene with the eies, though he bee euery where essentially, and especially in this humanitie which he hath vnited personallie, vnto himselfe. And as touching his humanity, it can at this daie bee no more seene of vs by our eies then his diuinity, not that it is in it selfe inuisible (seeing that the celestiall glory hath not abolished his corporal na-

ral nature, corporal and therefore material, visible, and measured according vnto his dimensions) but because he hath withdrawen it from vs aboue the heauens truely and properly vntil his returne in the later day. And therefore it is vnto the contemplation of the vnderstanding enlightened by the holy spirit, and vnto faith (by which Saint Paul saith, *hee dwelleth in our hearts*) and vnto the inward eies, *before which* it is said that *this king is painted forth vnto vs*, Galat. 3.1. that wee must referre this aduertisement and warning of the spouse, *Come foorth and behold this King*, to wit, in his word purely preached, of which the Apostle speaking said vnto the Corinthians, 1. *Cor.* 4.15. *I haue begotten you in the Lord*; and to the Galathians 4.19. *I trauel again to bring you forth, vntil Christ be formed in you.* And according vnto this sense also it is that it is said of the sacraments, that is to saie, of the visible signs adioined vnto the word, touching Baptisme that *we put off the old man to put on Iesus Christ in whom we are made new men*, Galat. 3.17. and Coloss. 3.9.10. and as touching his holy supper, that *we eat his flesh, and drinke his bloode.*

11 Now this truth cannot be better vnderstood & known then by comparing it vnto the language of the Church of Rome at this daie, which vsurpeth the name of this spouse, & inuiteth also her companions to *contemplate* Iesus, but God knoweth what Iesus Christ, whereof we wil speake anon. But where to *contemplate* him? In a painted and materiall Image of wood or of stone. And what shal I there see? His remembrance say these deepe contemplators. For that Image will tell you that he was crucified for sinners. Iust. But first this manner of teaching is forbidde̅ expresly by God in the second commandement, & elsewhere in infinite many places, and is such as in the time of saint Ierome himselfe was accounted execrable, as the Epistle of Epiphanius Bishoppe of Cipers which hee tooke paines to translate out of greeke into latin, to this effect, declareth. Farther, what shall it preuaile me to know and remember that Iesus Christ was crucified, if I knowe not what was the true cause of his death, the good that returneth to me thereby, and the meane to attaine vnto it? Now what can this

crucifixe teach mee of all this? For besides the forme which is but a vain appearance, this crucifixe is nothing else but a dead and corruptible matter. But say they this is taught by word of mouth. Nothing lesse. For if we consider but of their Curates, Vicars, Priors, or Abbots, Bishops, Archbishops, Primates, Cardinals, & especially their chiefe head, euery one knoweth that not one among an hundred of them knoweth any more then doth the crucifixe of wood or stone. And they who know any thing what account make they of preaching? On the other side if wee consider of their seruice, as they call it, what is the people taught by it, sith it cõsisteth of nothing but of songs in an vnknowen tongue, beside the Idolatries & meere mockeries of God therein committed? For the rest, if happily some wallet-brother open his mouth sometimes in Aduent or in Lent, what is their doctrine, els as we haue already many times shewed in the expositiõ of this same Canticle, but so many blasphemies against all the partes of the office of Iesus Christ crucified? But besides this, what thing is it else but to mocke God and all Christendome, to say that they teach these things as they ought, and yet doe forbid the holy Scripture to be interpreted or redde in the vulgar tongue, and such as all Christians vnderstand? But there is yet more, for they teache that it is sufficient vnto saluation to know that which their Church beleeueth, without any farther enquiring or knowing what it is. And what meditation, I pray you, or contemplation can a man haue of that, of which he knoweth nothing, & of which he is no whit bound to know any thing in speciall? But prouided a man haue a good meaning and referre himselfe to the articles of their faith, be it as be may, and kneele himselfe down before a Crucifixe, or sometimes seeke a great way for one when hee hath one hard by, or be as ready to say an *Aue Maria*, as a *Pater noster* (for indeede the one in this case is as good as the other, being as little vnderstood of him that saith it, as it is heard of the Image before which he prayeth) behold a merite by and by atchieued, beholde the wrath of God very well appeazed. And how so? Is this to pray vnto God *in spirite and truth*, Ioh. 4.

24. to

24. to present our selues before him *in faith, without the which a man cannot please God*, Heb. 11.6. To beleue & to be ignorant of a thing is this al one? Is this this *faith by which we stand*? 1. Cor. 16.13. *by which we beate backe the fierie darts of our enemie*? Eph. 6.16. 1. *Pet.* 3.9. *in which we ought to continue grounded and stablished*? Coloss. 1.23. Is this that doctrine *which we must meditate day and night*, without inquiring after it or knowing it? *Psal.* 1. 2. And if this be it, how shall we *be ready to yeeld a reason thereof*, according vnto the ordinance of the Apostle, when we neuer knewe what it meant? That is to say, how can wee giue an account of that, for which we neuer made either spent or receiued? And who teacheth this lesson? That doth saint Peter, 1. *Pet.* 3.15. And how is he the true successor of saint Peter who not only knoweth ought himselfe, but forbiddeth also and taketh from others the onely meane of executing that which S. Peter requireth? Are not these sort of men rather those of whō Iesus Christ said, that *they neither enter into the kingdome of heauen themselues, nor suffer others to enter therein to*, Math. 23.13. in such sort, that truely it may truely be saide, that their graund Porter carrieth not without cause two keyes, the one to shut vp Paradise as much as lyeth in him, and the other to open hell vnto euery one that will goe thither? But let vs leaue these preachers of wood and of stone, dead and dumbe as they be, which themselues will haue called the preachers of Idiots: and let vs come vnto him whom they pretend to be personally and really this very king, as bigge and as great as he was hanging on the Crosse. And what doth he say? Doth he teach? Doth he exhort? Doth hee reprooue? Lesse a great deale then the other, which seemeth to be that which he is not, where as this nether is, nor seemeth to be he, & in deed if we beleeue them themselues who make him, and who are so shameles in their writinges as to call themselues the *creators of their Creator*, hee is not there to preach but to be sacrificed & offered, not without exceeding mockery, because that he which offereth him doth eate him, and drinke him, leauing nothing at al vnto him, vnto whom hee saith that hee doth indeede and really offer him.

And yet this is the maine grounde, chiefe point and ſumme of their diuine ſeruice, and this is their owne language *to lift vp God* in reſpect of the actor, the prieſt: and *to ſee God* in reſpect of the looker on the people, or at leaſt to ſpeake more pertinently which they ſay, *to lift vp Ieſus Chriſt* and *to ſee Ieſus Chriſt*. But they muſt ſhewe that which they doe both in wordes and in deede

12 But let vs get vs out of this mire, and praiſe God that he hath pulled vs out of it. And on the otherſide let vs employ diligently all our minde throughly to knowe, and as throughly to ſerue him who hath opened the eies of our minde & our heart vnto this effect, that wee fall not into greater reproofe then they who faile in this point either of ignorance or of ſuperſtition; whereas the couetous contéplate nothing elſe with their minde and eies but their riches, the fornicators are giuen vtterly ouer vnto their vncleanneſſe and wantonneſſe, hauing their eies full of adulteries and other infamous villanies, the gluttons think on nothing elſe but their good-cheare, the ambitious nothing but on their pompe and vanities: and ſo on in the reſt: whereas al things which preſents it ſelfe before our eies, ought to drawe vs rather vnto that which all the worlde preacheth vnto vs, namely to conſider the wiſedome, power, and infinit bountie of ſuch a worke-man, and to dedicate and conſecrate vnto him both our ſoul and body in an acceptable ſacrifice, *Rom.* 12.1. It is not enough therefore to *contemplate* him, but wee muſt acknowledge him for ſuch a one as hee is, which is the end and ſcope whereunto all this contemplation ought to be referred. In a word we ought to confeſſe & adore this King Salomon and that crowned. And with what crown? With that *which his mother crowned him withall*. And when? *In the day of his eſpouſailes & mirth*. Let vs therefore conſider againe al theſe points directly.

13 Wee knowe well enough what this woorde of *king* importeth, namely a ſoueraigne power ouer his ſubiects ordered with reaſon. And thus it is, that it is taken in this place, but yet with the differences which are between this *king* and al others

which

which haue bin,are,or ſhalbe euer in the world. All the other kinges therefore except this, are in ſuch ſort ſoueraigne ouer their ſubiects,that their countries are limited, the time of their dominion bounded,their power reacheth no farther then the body and goods, and all this with a charge and condition to yeald an account one day to him on high, who hath eſtabliſhed them in their thrones heere belowe. But *this king*,to the knowing and *contemplating* of whom we are in this place inuited,*hath all power in heauen and in earth*, not onely becauſe hee is god coeternal & coeſſential with his father,but alſo in aſmuch as he is man,vnto whom all gouernment is giuen ouer al creatures bee they high,middle,or lowe, *Math.*20.18.*Ioh.*5.27.1. *Cor.*15.27. *Philip.*2.9. and that for all eternitie *Luk.*1.33. *Eſay.*9.6.And not onely ouer the bodies,but ouer the ſoules alſo of his friends and true ſubiectes to defend them vnto the ende of the worlde, *Math.*28.20. And finally to make them really his coheires in the euerlaſting kingdome,*Rom.*8.17.*Heb.*2.10. And likewiſe ouer his enemies in the middeſt of whom hee raigneth,*Pſal.*110.Repreſſing them,chaſtiſing,deſtroying,according as he knoweth to bee expedient for his glorie and for the ſaluation of his, as the whole ſacred hiſtorie doth witnes, waiting for his full victorie and dominion which is promiſed him of the father, 1.*Cor.*15.28. It is therefore very true that this king in aſmuch as he is God with his father, hath altogether with him all power and all empire, yea ouer euery temporall eſtate of this worlde, *ſitting in the middeſt of Magiſtrates* Pſal.182.*loſing and girding the collar and girdle of Princes*, Iob.12. 18.*As hee alſo demaundeth them an account of their gouernement*, Pſal.58.1. But here is mention made of a kingdome which is not like vnto them of this world,as the king hath himſelfe declared it, *Ioh.*18.36. the one concerneth all men, the greateſt part whereof ſhall periſh by their owne fault, *Math.*7.13. the other concerneth them who are eſpecially called the houſe of God, although there bee more which are called then choſen, *Math.*20.16. In the one the queſtion is of the gouernement heere belowe which paſſeth no farther, in the other the caſe

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is of the gouernement of the conſcience, reaching farther thē this life. The one is temporall, the other is eternall: the one is ſenſuall, the other is ſpirituall: and if there be any thing viſiblie and corporally adminiſtred, it is to lead vs farther and beyond this worlde: the one is adminiſtred of God by the Magiſtrates whom he appointeth with power & authoritie to make lawes and politicke ſtatutes according vnto that naturall equitie which he giueth them: in the other which concerneth the dominion ouer ſoules, this authoritie is more high then that it may bee communicated vnto Angels themſelues. *This King* therefore hath alwaies beene, is, and ſhalbe hee, who bindeth the ſoules and conſciences, hauing reſerued this onely right vnto himſelfe: in ſo much that if an Angel from heauen ſhould ſay, I wil haue this to be law to bind the conſcience, we ought to haue him in execration, as attributing vnto himſelfe the power of God alone, ſeeking to raigne ouer his ſonne our mediator, *Gal.* 1.8.

14 And in this point is it alſo that the difference of theſe two kingdoms conſiſteth. For as for the affaires of this world, whereas al may be vnderſtood & gouerned by this light of naturall vnderſtāding & wiſedome it hath pleaſed God to leaue vnto mē, according as it pleaſeth him of his bounty to diſpēſe it, they may ordaine lawes & ſtatutes either to command or to forbid, & impoſe temporall paines on the tranſgreſſors of thē: but ſo, that they muſt one day yeeld an account vnto the king of kings. But as touching this ſpiritual regiment, the officers of *this king* haue no other power nor autority, but to declare and publiſh the ordinances which hee hath made, adioyning vnto them the promiſes and threats ſuch as he hath deliuered vnto them and left in writing, with the execution, either of abſolution towardes the repentaunt, or of condemnation towardes the incorrigible rebels: but, in the name of *this king* according vnto the tenour of the commiſſion hee deliuered them, vnder paine of Nullity, *Mat.* 28.18. and all after a ſpirituall kinde of proceeding, exhorting and reprouing by the woord, and binding and looſing by the ſame and no otherwiſe. And as touching

ching christian magistrates they beeing also commaunded to doe homage vnto *this king*, Psa.2.12. they are also officers truly of this spirituall kingdome, yea principall ones, but not to approch vnto the aultar, as that proueth which happened to Vzziah otherwise a good king and zealous, 2.*Chron.*26.16. but to arme with their authority the spiritual ordinances of this king, as did Dauid, Salomon, and their good successours, and to represse in due sort such as not willing to order themselues vnto this king, & despising his spiritual officers, seeke to ouerthrow the true seruice of the Lord, *Deut.*13. As we shal find that neither any true Prophet vsurped this autority, but alwaies vsed this true preface, *So hath the Lord saide.* And when some would haue lifted vp Iohn Baptist vnto this degree, he answered contrariwise and said, *I am not woorthy to vnloose the shoes of his feete*, Ioh.1.27. & Moses contented himselfe to be *a faithfull seruaunt in Gods house*, Hebre.3.6. hauing made all thinges according vnto the modell which was shewen him in the mount, *Heb.*8.3. and hauing expressely forbidden to ad or to diminish ought from that which God had ordained by him, *Deut.*4.2. & 12.32. In a word this is a thing neuer yet heard that the Prophets added any thing vnto the commandements of God, or made any lawe to binde the conscience. Contrariwise the lord speaking by the mouth of Esay expressely condemneth euery Doctrine inuented by men, *Esay.*1.12. and 29.13. which Iesus christ calleth Pharisaical leauen, of which he willeth vs to take heede, *Mat.*16.11. And if this haue place in that which concerneth the will of this King touching that which he wil haue vs doe in this life to conforme our selues vnto his will, aswell towardes him, as towards our neighbors, what shall wee saie touching the doctrine of the Gospell, that is to saie, touching that which wee ought to beleeue of God vnto saluation, as it is spoken, *Luk.*1.77. & *Act.*20.17. What blasphemy is this then to belie the sonne of God, witnessing that he hath declared vnto his Apostles as vnto his friends whatsoeuer he receiued frō God his father? And what shal we say of the Apostles? That they added, changed, or clipped any thing frō the tenor

of thei commission, bearing these words, *goe, teach thē to keepe all those things which I haue commaunded you?* Shall wee say also that touching the substance of the ecclesiasticall discipline and substantiall exercise of the holy ministery, by the which the sonne of God will haue his house to be gouerned vntill his latter comming, that the holie Ghost taught not the Apostles al, or that they did not acquit thēselues faithfully of al, without omitting of any thing? At the least let vs beleeue S. Paul, 1. *Cor.* 11.23. though it bee there especially spoken of the administration of the holy Supper, & *Coloss.* 2. 16. & the verses folowing in which is contained whatsoeuer may be said of this matter. Let vs beleeue Saint Peter also aduertising the pastours expresly (vnto the companie of whom hee ioyneth himselfe not as a prelate, but as a companion, in the same ministery) *to feede euerie one his flocke, not as hauing a lordship ouer the Lordes heritage, but that they be ensamples to the flocke*, 1. Pet. 5. 1. Whereunto S. Paul agreeing, 1. *Cor.* 7. 35. protesteth that he wil not ty and intangle any man. And thus you see what this name of *king* importeth in this place, ioyned also with the name of Salomon, which signifieth as much as peaceable, & is meant of the exercise of this kingdome in regard of this spouse which is his Church, ouer which himselfe alone hath power, quickening, iustifieng and sauing it, as it is hee also alone vnto whom she yeeldeth al obedience in that which concerneth this spirituall kingdome. It remaineth we consider whether this king be take for such a one as he is among thē, from whom we haue separated our selues. Alas nothing lesse. For he is no otherwise called *King* among them, then he was of those who whipped him in Pilates iudgement-hal: not that I wil say that an infinit nūber of poor people who wander without a shepheard haue the same meaning which they had, but because that in effect it commeth al to one end. And to proue that this is so, let vs see whether they leaue vnto this king one sole point of his roialty and regality, which is not violated by their doctrine. First they say, they haue a King Lieutenaunt Catholique and vniuersall. Aske thē who this is, & they wil answere you, he which sitteth

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in the See of Rome. If you aske on what right they aleage that for his right poſſeſſorie, there are ſo & ſo many ages that they haue been in this poſſeſſiō: as for their right petitorie, it is that ſame which was granted by the Lord vnto S. Peter. Now if we would but debate theſe allegations, it were an eaſie matter to ſhew that there was neuer ſuch impudēcie ether ſeen or heard to propoſe ſuch thinges. But though we preſuppoſed all this, that is to ſay, that darkenes were light, I demaund of thē whether a lieuetenant of a king hath more authoritie then he who ſent him to keepe his place: & if he haue not or cannot haue, I demand, whether ſhrowding him-ſelfe in this lieutenauntſhip with all manner violence and vnlawful practiſe, and being ſo deſperate & preſumptuous that there is no manner falſifiyng of the will of his king which he cōmitteth not openly, he may bee tolerated as lieutenaunt of the king, or whether he ought not to be charged of high treaſō againſt his head. Now, that he of whō we ſpeake is ſuch a one, it appeareth firſt by this that it ſhall neuer be found that the degree Epiſcopall is of the lawe diuine, but of the law poſitiue, as we terme it, beſides that a mā may point out the beginning of it, ſo far is it that Ieſus Chriſt or his Apoſtles ſet vp an Epiſcopalitie vniuerſall. And heereof I call him whom they call the chiefe of the foure Doctors, for a formall witnes after the holy ſcripture. Secondly if wee will decide this matter by the auncient Canons which meant to bridle this degree Epiſcopall, wee ſhall finde (I ſpeake it before God and men) that there is neither Pope, nor any conuenticle or degree of that hieraticall cleargy, which is not excommunicated and degraded by their owne Canons. But let vs come vnto that which is done. Can any one denie me this, that this lieutenant attributeth vnto himſelfe this authority to bee iudged of no man, though hee ſhoulde carry whole cart-loades of ſoules vnto hel? If this bee denied, ſhall not a man finde it in the verie wordes of their decrees? But you who ſay you haue ſucceeded Saint Peter in his Lieuetenaunt-ſhip, ought you to be ignorant that hee was reprehended and reprooued by Saint Paul in Antioch, and that publikely

in a matter concerning his Apostolique charge? Yea saith S. Paul, *Gal.*2.11. *Because he was to be reprehended, and that he walked not with an vpright foote?* Haue you also forgotten, or do you dissemble that which the same S. Peter warneth the Pastours *not to beare rule ouer their flockes*, because they appertaine vnto the master and not vnto the seruants whose charge is limited? Passe we farder. Truly he whose lieutenant this mã saith he is, hath without reply to the contrarie all power both in heauen and in earth & that by good right. For he cannot erre, neither in asmuch as he is God, nor in asmuch as he is man altogether perfit. And who can challenge vnto himselfe this perfit knowledge and vprightnes, but he must make himselfe equall with God? But passe we yet farder. These two points are most notable and cleare & certaine, namely, that the lawe moral, which is nothing but a refreshing and renewing of the lawe natural, which sinne coulde not vtterly destroy out of the hart of man, *Rom.*2.14. and likewise the new couenaunt ratified in and by our Lorde Iesus Christ, ought to bee kept inuiolable vnto the end & consummation of the world. How then would *this king* establish a lieuetenant in the world vtterly to abolish both the one and the other? But because this matter requireth a more ample discourse, wee will refer the surplussage vntill the next weeke.

16 Be wee therefore heedefull, my brethren, to haue alwaies this voice of the true Church in our eares, *Come forth ye daughters of Syon, and contemplate this king Salomon*, and let vs consider that we are not here to rest our selues vpon these base and corruptible thinges, but to this end, that acknowledging *this King*, we consecrate both soule and body vnto his seruice, and tend wholy vnto this end, praising him for that great grace hee hath vouchsafed vs to driue vs out of this thicke and palpable darkenes to behold him in his holy word: and let vs make this grace of his auaileable vnto vs to his honor and glorie, waiting for the nearer and clearer sight of him in that heauenly kingdome, which he hath prepared for vs before the foundation of the world. So be it.

THE

THE XXX SERMON.

Our help be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 11. verse.

11 Daughters of Syon come forth & contemplate this King Salomon with the Crowne with which his mother crowned him in the day of the fianfailes, and in the day of the gladneſſe of his heart.

1 *He who falſly ſaith he is Lieutenant generall of this King on earth, falſifieth herein his ordinances by al kind of falſehood: and firſt of that which is in the law moral touching the firſt commandement.*
2 *Touching the ſecond.*
3 *The third.*
4 *The fourth.*
5 *The fifth.*
6 *The ſixth.*
7 *The ſeuenth.*
8 *The eighth.*
9 *The ninth.*
10 *The tenth.*
11 *Another ſort of abominable falſification in the Law ceremonial.*
12 *A ſtrange abuſe by which the Law is confounded with the goſpel, & men ſent to ſeeke after their ſaluation in that which ſerueth for an enditement againſt them.*
13 *A exhortation to condemne this ſo falſe a doctrine.*

WEE ſtoode the laſt thurſday vpon this point, namely whether hee, who ſome ages ſince, calleth himſelfe ſupreme head of the vniuerſal Church, as Lieutenant of that king of whom mention is heere made, bee not rather guilty of high treaſon againſt his diuine maieſtie, though we ſhould graunt him his Lieutenant-ſhip hee pretendeth to haue, and that becauſe hee hath deſerued to be vtterly degraded, ſeeing it cannot be that this ſouerain king euer gaue any man autority to falſifie in any ſort that which he ordained to be ſtable & perpetual vnto the

end and consummation of the world: and this is it which wee are now againe to proue and handle. I say therefore that there are three waies of falsifying an instrument, namely by adding, by clipping away, or by chaunging, in such sort that the instrument of the truth, whereof the question is, receiueth thereby an alteration. Let vs then see now whether al these sorts of falsification haue not beene and yet are committed by him of whom we spake, and let vs beginne with the Law moral. The first commaundement forbiddeth vs to haue any other God then the only soueraine father, sonne, and holy Ghost. Nowe what is it to haue any other thing for a mans God, but to attribute vnto it that which is properly belonging vnto this onely God, whether a man conceiue this opinion within himselfe, which is inward Idolatry, or whether a man yeelde it any outward seruice appertaining vnto God alone, which is outward Idolatry, both these two being abominable before God? Now then is not this to make of a creature, naie of a demi-creature a God, to perswade a mans selfe that it heareth and vnderstandeth the woords and thoughts of men, absent, from as farre as that which is aboue the highest heauens is remoued from the earth, and which is more, speaking and thinking in one instant in an hundred thousand diuers places? This property I say, of being euery where, and of knowing the thoughts, is it not properly belonging vnto the diuine essence alone? Their reply is that this were indeede to make gods of creatures, if they saide that these creatures did heare and vnderstand of themselues that which is said and done in an instant in their absence, in so manie diuerse places, and by so manie diuerse persons: but that this is giuen by Reuelation vnto the Saincts which are dead as wee see how Elizeus by Reuelation of Propheticall spirite, knewe and sawe and hearde in his absence, what his seruant Gehezi said and did with Naaman the Syrian, 2. *King.* 5. 26. And it seemeth that the like may be said of Saint Peter in that which he discouered of Ananias & Saphira, *Act.* 5. 4. And thereupon they saie, that if God vouchsafed his seruantes this grace, remaining yet holde below in the infirmity of their flesh,

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howe should hee not bestowe much greater vpon them now when they are with him in glorie? And thus you see how the peoples eies be at this daie bleared, being not able to consider that this whole reply is grounded vpon an imaginary & fantastical presupposal. For as touching the meanes it pleaseth God to vse heere below for the edification and preseruation of his Church, his word assureth it vs not only in general, but also in special by the whole course of the sacred historie: namely that it pleaseth him to vse the ministery of men as an ordinarie meanes and of Angels themselues by visions and commissions extraordinarie. And therefore is pleased he during the *Age* of the law, as the Apostle speaketh vnto the Galathians, *Gal.* 4. to reueale vnto his seruants not only that which was said and done heere & there, but also things to come so far as he would vse them in their charge & vocation; but not that he euer gaue thē simply to know or vnderstand either thoughts or al things present done & said in their absence, but only thē & so far as he would imploy thē. And so it is that that excellent prophet Elizeus speaketh, 2. *King.* 4. 29. which thing we see to haue hapned vnto Nathan who was constrained, for going too far, to vnsay that which he had said, 2. *Sam.* 7. 1. 3. And when Elias thought that al was lost in Israel, did hee not shewe that God reuealed him not al things? 1. *King.* 19. 10. 18. But if we speak of the heauenly gouernment, in what place of Scripture, by what example of sacred history, shall we finde this imaginarie commerce & dealing of the liuing, with the spirits of the saintes departed this worlde, hauing finished their course? For as touching the blessed Angels, we are taught that their charge hath bin and so continueth still, to bee sent and employed for those effectes and purposes it pleaseth God: but it followeth not therefore that they heare or know al things, neither shal wee euer find either commandement to call vpon them, or any example in the Scripture that euer they were called vpō by any seruant of God, no not when they appeared vnto him. But we shall well find that it is not so lately that the *Inuocatiō of angels* was reprehended by the Apostle expressly, *Col.* 2. 18. Moreouer let vs see

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what is the originall of this *Inuocation of the Saintes departed*, so il grounded. The ground therefore of it in a word is double, to wit, their *Merits*, & their *Intercession*. Of their *Intercession* we wil afterwardes speake by it selfe. As for their *Merits*, whence are they drawn? Not from the holy scriptures which oppose them directly vnto *Grace*, Rom. 4. 1. But though a man should grant them this, and that there had bin in those personages a perfect obseruation of the Lawe without any defect, those who *merit* are they not sufficiently satisfied and contented with the payment they haue receiued, to witte, with eternall life, according vnto the tenour of the legal couenaunt, *doe all these thinges and thou shalt liue?* Whence cõmeth thẽ the rest of the *merits* which they cal *the treasure of the Church*, and of which they make euerie daie so great a merchandize and yet it is not exhausted and spent? And if the Saintes, as they cal them, haue hadde so manie and such plentie of *merites* that there is an infinite surplussage of them, what neede hadde they of those of Iesus Christ? Besides this vnto whom haue they giuen that charge of distributing of them? Where and when and who passed the couenants of this bargaines? Besides all this if it be true which is taught in the schooles, as it is most true that *the merite of our Lord Iesus Christ*, which we onely approue, draweth his infinit vertue from the diuinity in which his humanitie is personally subsisting, how can this same vertue be attributed to those *merites of Saintes*, though they rebate neuer so much from them, without attributing vnto them also some diuine nature? And what is it else but to adore the creatures to attribute vnto them an heauenly and diuine vertue and power? As the power to preserue the soule of the body, to sanctifie the spirite, nay to do forth sinnes which the Iewes being more blind a greate deale, knewe to say that it appertained vnto God alone, *Luk.* 5. 21. What shall we then say of their holy water, spetle, holy waxe, holy bread, & of their *Agnus Dei*, & other their trashe? Finally who will excuse the adoration of the Chrisme or holy oile so many times and so expressely reiterated in their Ceremonies? Who wil not maruel at their blasphemy, that kneeling down

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on their knees before a crosse of woodde or other such matter, they salute it and call it *their onely hope*? Neither will any glose serue here, that this is not saide vnto the crosse, but vnto Iesus Christ who is represented crucified there. For the cleane contrary appeareth by their owne words, which are these, *O Crosse all haile, our onely hope in this time of the passion, the gibbet on which was hanged in flesh the Creator of flesh*. And what more? Can the blessed virgine Mary be called *Queene of heauen*, without parting this kingdome? *Our Lady*, without matching a companion with *the onely Lord*? *Our life, our hope, our sweetenes*, without placing her manifestly in the throne of the godhead? But (ô most horrible blasphemie that euer was spewed forth!) can a man request her, without degrading of Iesus Christ, that in respect of the person of the father, *shee pray*: but in respect of Iesus Christ his sonne, that *she commaund him of her motherly power and authoritie*? And yet notwithstanding this is not onely saide, but song and howled forth in their temples: and who so findeth fault with this, he is an hereticke. I conclude therefore, that ther are in this church so many false gods as there be creatures called vpō & serued with a religious adoratiō, that is to say concerning directly the conscience, and the diuine seruice dewe to one onely God the father, sonne, and holy ghost: and as many as there be temples and altars consecrated and dedicated vnto creatures: and how then can that Church bee the true and onely vniuersall Church?

2 This first commandement which is the ground & foundation of al the rest being ouerthrowen, what may a man conclude of the rest? As for the second, containing two principall points, namely an expresse forbidding to make any likenes of any creature high, middle, or low in the cause of religion, or to do any reuerēce to thē, I will not say of this cōmandemēt as of the other. For they haue gone a great deale farther in this then in the first, which albeit in effect they haue violated and broken, yet haue they left him written as hee was by the hande of God. But as for this second, seeing that if he remained there, painted Images and Statues must fall to ground, they haue so

intangled it with the first, that they haue finally eclipsed it altogether: a most intolerable presumption, and inexcusably execrable, seeing that the Lord who engraued it as it were with his owne hande and without the ministerie of man, declareth that not one sole little letter of the law may not be blotted out *Math.* 5. 18. So then already this fault, I meane this eclipsing of this commandement by those of whom we speake is without all excuse. But how on the other side may the transgression thereof bee excused, when in their churches, chappels, streetes, great places, in citties and in fields there are found so many nests of statues and all sortes of Images? We know well their goodly replies, which yet are such as vanish away like smoke at the least word of this commãdement. The true sense thereof besides that it is most cleare in it self, whẽce may it be better gathered then by that which hath beene generally obserued in the christian Church for moe then three hundred yeares together? *Images*, say they, *are the bookes of the common people.* And what can such dumb doctors teach, set vp and established against the expresse commaundement of God, who hath not onely forbidden to adore and worship them, but to make them, I meane to haue them vsed in the matter of religion? And experience hath finally shewed why the Lord distinguished this commaundement into two principall heades, to wit, first forbidding to make them, and after that to worshippe them. And indeede since the first entering of Images into the Church, men haue for a long time confessed that there was no honour due vnto them, but when Idolatrie was once entered, then they said that this honour was not done vnto the statua or Image, but vnto him which was represented by the Image. A most false excuse. For if it were so, why shoulde a man vse more deuotion to one Image of the same saint, then vnto an other? And if this were the meaning of these worshippers of Images, as they say it is, what other thing is this thẽ to answer, that a man playeth not the Idolater with the Image, but with him whom the Image doth represent? I speak in respect of the Images of he & shee saints as they call thẽ. For who will dare

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to say (but he shalbe conuicted by the whole scriptures) that if the virgine Mary, or the Apostles, & by consequent other true Saintes were aliue at this daie on earth, that they coulde suffer that mē should kneele vnto thē? That they should offer vp candels vnto thē, that they should present incense before thē, that they should preach of their merits? Their whole doctrine and their whole life being clear contrary vnto it. I let passe to speak of their setting out of these goodly statues & pictures of their *our Ladies* as they call, themclad in their sommer and winter garmentes, of their virgins attired like shameles strompets, of horses, asses, dogs and swine which charge their altars among their saintes, of their tapers and lampes burning before their blind statues, and other such meere and inexcuseable Idolatries, all which notwithstanding is couered with the goodlie name of deuotion. Alas ô Lord how long?

3 As for the third commandement an oth beeing the true fealty and homage which the conscience oweth vnto God his onely Lorde, not onely as present, and knowing the thinges which are most secret & hid, but also as iudge and reuenger of al falshood, the great & only liuing God being as it were set & placed in his throne to be made iudge of the truth vnknowne vnto men: can it bee denied but there are so many felonies, so many idolatries, so many degradations of the true and onely diuinity, as there be othes made by the creatures, high, middle, low, or by other fancies which men do forge & deuise? For to sweare is not only to take vnto vs a witnes in generall, as a man maie doe vnto the verie insensible creatures, *Deut.* 3. 1. & *Esaie.* 1. 2. but it is to take him whome wee sweare by to bee a witnes of our conscience, which thing appertaineth vnto god alone.

4 As for the fourth commandement, euerie christian ought to know that so farre as it was ceremoniall it hath an end, not that in lieu of the seauenth daie called the Sabbat, we shoulde Iudaize the Sundaie (for this were not to impose an end vnto the figures, by the reall comming of the truth *Coloss.* 2. 16. but onely to chaunge the daie) but to the ende that according

vnto the ordinance of the Apostle which maie be gathered euidently, 1. *Cor.* 16.2. and *Apoc.* 1. as the memorie of the creation of the world in six daies was celebrated in the sanctification of the seuenth daie (& that notwithstãding in the deliuerance of AEgypt, the order of the monthes and the beginning of the year were chaunged) so by the newe creation of the second world, which the Prophets cal a new heauen and a new earth, *Esai.* 61.17. and 66.22. appearing by the resurrection of the Lord, the true light of this new world ought to be renewed and celebrated the daie which wee call the Sundaie, that is to saie, the daie of the Lord, after a speciall fashion, and such a one as distinguisheth this daie from other in respect of the principall vse: as in the time of the Apostles themselues this daie was celebrated by a more speciall assemblie of the faithful. But that the Christians should otherwise abstain from their woorke without it were for that time which was requisite for their assemblie: this was neuer commanded nor obserued, vntil that Christian Emperours made an ordinance for it: indeed most commendable, to the end we should not bee otherwise distracted: to giue our selues ouer the more to all holie things. But what? Al this is now become with them a verie Iudaisme, in such sort that to open a shop window, or to giue one blowe with the hammer, is such a sinne, as should raise an whole city in a commotion: but not to game, to go to the tauerne, to plaie the whoremaster. For this is now growen into a custome: And as if the exercise of a Christian were to doe nothing, vnder a coulour of deuotion, they could not content themselues with two and fiftie sundaies, but they must haue so manie holidaies added, that almost the third part of the yeare is passed awaie in such idle festiual daies. And though wee graunt them al this time, to sanctifie the name of God, bee it on the sundaie or on other holydaies, or to celebrate the memorie of great and holie personages (not to speake anie thing of a great part of them which are in their calenders) what is it else with them but to blaspheme and to commit Idolatry, as all their diuine seruice is notably patched vp and clouted therewith?

5 As for the commaundement of honoring of father and mother, vnder the name of whom is compriſed al lawful ſuperiority: dare they deny that the phariſaical traditions, by which the Lord declareth that this commaundement was ſo ſhameleſly brokē, is not the ſetch they haue vſed to ſnare within their net Duchies, Earledomes, & other Lordſhips? The foundation of their great towrs & ſteeples, the pretence of the deſtruction of families by millions? If a man wil not ſeek far after Antiquity, at leaſt let the *Gratis* of theſe laſt commers, who attribute vnto themſelues the name of Ieſus, common vnto al tru Chriſtians, open the eies of ſuch as are blindeſt, who haue gotten by their ſeruiceable gratuities more goods and reuenues, then a good part of al the hoſpitals in France haue. And what ſhal we ſay of their exemptions from ordinary iuſtice, of the ſuperiority vſurped by Biſhops, Abbottes, Priors, Curates ouer the Iuſtice of kings, & eſpecially by that goodly vniuerſal Biſhop ouer Emperors, Kings, & Princes, ſo far is it that he paieth tribute vnto whō tribute is due, according vnto the example of Ieſus Chriſt himſelfe, & of him, whoſe ſucceſſor notwithſtanding he ſaith he is, not ſhaming to cal a good part of Italy and the Capitall Citty of the Romane Empire the patrimony of him who teſtifieth of himſelfe that he had neither gold nor ſiluer, *Act.* 3. 6.

6 Now if we ſpeak of the ſixth cōmandemēt touching murders, how can it be more euidently tranſgreſſed thē by their liberties & priuileges of granting mercy to the greateſt Criminals, & that horrible abuſe of Clergy? Moreouer let a man but conſider the taxes of the Chancery of Rome, he ſhall finde at how many thouſand ducats the murther of father & mother is taxed. Demaund the reaſon of all this: & it is that, which they taught thē who conſtrained Pilat to crucifie this King of whō we ſpeake (as they yet at this daie perſuade Kings and Potentates to crucifie him in his poore members) namely this, *Nobis non licet interficere quenquam*, that is to ſaie, It is not lawful for vs to put any man to death. And indeed I confeſſe that neither ciuil nor criminal iuſtice pertaineth vnto them, beeing as it is diſtinguiſhed from the miniſtery of the word, *Lu.* 12. 14. & 22. 25. and

25. and *Iohn*. 8.10. and 2. *Timot*. 2.4.

7 As for the seuenth cõmandement concerning the obseruatiõ of holy mariage I wil not stay in this horrible filthy stẽch which neither the sunne can abide to see, nor the darkenes of the night couer, nor the earth beare and endure, al of these demaunding vengeance at Gods hands who shall heare them in his time. But they will replie against mee that their doctrine doth not approoue this. But who knoweth not, who seeth not, who acknowledgeth not, who feeleth not all that stinking filthinesse, the like whereof neither was, nor euer coulde bee in the worlde, which entered in floodwise into the Church by the gate of that goodly vowe of single life, called not without cause by the Apostle a doctrine of diuels, 1. *Tim*. 4.2. I knowe well their replies. But ô heauen, ô earth, ô hundred thousand millions of rapes, fornications, adulteries, incests, ouerthrowinges of Gods and mans lawe, testified before God and men, and demaunding vengeance of such desperate & so long a time cõtinued enormities. But farther though all this were nothing, what is this abhomination so shamelesly practised in our time of dispensing with the marriage of Vncles and Nieces in degree of consanguinitie? A thing not onely condemned by Gods lawe in the case it selfe of affinitie onely, *Leuit*. 18.14. but detested so expresly by the poore Paynims themselues, who haue blushed at such a case as the Roman histories cã witnes. And yet for al this, when it so pleaseth them, mariage is forbidden vnto the seuenth degree of such as be collaterall. Alas ô Lord how long?

8 As for the commaundement which concerneth thestes, it were wonder a man woulde say it might bee maintained by them, who liue not but by sacrilege, to wit, with the goods belonging vnto the poore, of which they make themselues the receiuers without yeelding any account.

9 I say the like of the last commaundement saue one, speaking of false witnes, being in no point more damnably violated then in the ouerthrowing of the witnessings and testimonies of the Prophets and Apostles irreproueable witnesses. Finally

nally the last commaundement passing euen vnto the roote of the euill which is in vs, and without the which the Apostle witnesseth that he had neuer known in deed what sin meant, *Rom.*7.7. is it not asmuch or more openly violated then any of the rest by their doctrin, whē they teach that neither the vnderstanding nor the wil of man are wholy and entierly subiected vnto sin and death by original sin: but that there still remaineth a certain disposition and inclination vnto that which is true and good: whence they drawe their *merites of congruity & preparation*? Afterwards when they teach that by the very action of baptisme, yea by the vertue of the water, original sin is (if not altogether) yet in part so done away, that the child of a Turke or Iew being baptized & dying before the age of discretion goeth into paradise, and as for those who come vnto age, that that corruption which resteth in them is not sinne, but onely a litle sparke of fire vnder the hote ashes to exercise vs.

10 As for the other kinde of the lawe concerning the outward diuine seruice, the spirite of errour hath done the cleane contrary, tending notwithstanding vnto the same end. For hauing abolished the Lawe morall which should notwithstanding be perpetual, he hath cleane contrarie found the meanes to establish the Lawe ceremonial, knowing that Iesus Christ had imposed an end vnto it: and this dessein of his hath he executed by a marueilous sleight, which hath deceaued those of the better sort. For if he would haue persuaded them that hee woulde set Iudaisme vp againe, or retained Paganisme, men would haue openly withstood him. And therfore he obiected that the great simplicity of the outwarde seruice of God both in the ministerie of the word & in the administration of the sacramentes would breede a contempt, and therefore it would bee good to haue some petite matters beside, not that this should be of the substance of the doctrin or of the sacraments, but to make the thinges more commendable, and men more attentiue and deuout. This being once thought to be good by an efficacie of errour, hee added, that vsing withal some ceremonies

monies of the Lawe not to Iudaize but to turne them vnto a a good vſe, & doing the ſame ſoberly in certaine points like others without ſuperſtition or Idolatry, would be a meane to winne the Iewes and the Idolaters the eaſier vnto the true religion. Thence came holy-Water, ſquare-Caps, Surpliſſes, hoodes, bald crownes, chaunting of prick-ſong, altars, diſtinction of daies and of meates, with the reſt of the furniture of al that goodlie ceremonial ſeruice, as if God had impoſed an end vnto the legall ceremonies, of which himſelfe was the author, to giue authority, not vnto the Apoſtles (who neuer ordained, nor practiſed ſuch thinges, naie contrariwiſe eſtabliſhed and recommended the true and pure ſimplicity aſwel of doctrine as of eccleſiaſtical gouernement) but vnto them who ſhoulde come after them, to cut and clip off al at their pleaſure. If anie man will denie this, the ſight thereof diſcouereth the fact, if wee conferre their inuentions with Moſes and with profane hiſtories. True it is that touching this point they want no allegations of certaine bookes forged at pleaſure, but ſo doltiſhlie written, that a man need go no farther for proofe of ſuch forgeries. And thus you ſee how the ſpirit of error by a iuſt iudgement of God hath ſerued his turne with the holie Lawe of God, for the deſtruction of men, and al vnder the ſhadow of eſtabliſhing of it and teaching the right vſe thereof: a thing moſt miraculous and wonderfull, how men could become ſo brutiſh as not to ſuffer a man to touch their ſore, ſo far are they from ſeeking after or deſiring to finde or receiue a remedy.

12 But touching the law morall the abuſe thereof appeareth moſt ſtraunge in this, that there is no one ſpeciall commandement, which hath not beene more openly ouerturned in Chriſtendome then euer it happened in the ſynagogue of the Iewes, as the reprehenſion which the lawe-giuer himſelfe maketh, doth witnes of them from point to point in ſaint Mathew chap. 5. 6. 7. But the fault is yet more daungerous in that, that the vſe and ſcope thereof is turned vpſide downe. Which thing hath beene ſo much handled by ſaint Paul, eſpecially in

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the epistle to the Romans and to the Galathians, that it cannot be but an inexcusable reproch vnto them who call themselues Christians to dispute of this point any more. In summe, the law sheweth vs, will we or nil we, what we owe vnto God and neighbour, and that no man neither dischargeth, nor is able to discharge his debt in this behalfe, being vtterly vndone and made vnpayable by the naturall corruption of mankinde, which thing notwithstanding neither exempteth him out of debt, nor from the penalty adioyned vnto the contract, which is euerlasting death. For to thinke that God renounceth his debt without entire paiment made, is to transforme God into man. This is then an inexcusable follie to seeke after the saluation of the soule by the obligation of death, that is to say in the lawe morall, which argueth our condemnation, and which can vse no other language vnto vs then his tenor importeth. And yet notwithstanding this is the foundation of the hope giuen of finding in a mans owne merits, or those of an other, (whereof a man may furnishe himselfe for ready money vnto the distributer) that which is found, as we will anon declare, in Iesus Christ alone, hauing satisfied for vs, *in carying our sinnes vpon the tree*, 1. Pet. 2. 24. *and accomplished al righteousnes for vs*, Mat. 3. 15. *Gal.* 3. 13. and 4. 4. and yet notwithstanding behold the matter, behold the end and whole substance of the Church of Romes diuinity at this day touching our saluation.

13 It remaineth to declare the falsification committed in the other part of the word of God, which is our soueraign happinesse, I mean the couenant of saluation in Iesus Christ alone, promised vnto the Fathers, and finally sent into the worlde, namely into Iudea in proper person, and after vnto all nations by the ministery of the Apostles and others sent hither and thither by them, which is that which we call the Gospell, *Tit.* 1. 2. 3. that is to say, the good & true healthfull newes. But we will differ this point vnto an other time, thāking in the meane time our good God and Father, that it hath pleased him of his singular mercy and grace, to haue opened our eies to knowe and detest such abuses, desiring him to giue vs farther

grace so to vse his truth, that we witnesse by our good life and conuersation, that his spirit hath not onely wrought in our vnderstanding, but also formed our affections vnto his obedience, that wee bee not the more inexcusable before him, the more graces and blessings we haue receiued. *Amen*. And because we haue beene hitherunto so vnthankefull for so great a benefite, let vs demaunde of him fauor & mercy with heart & with mouth as foloweth.

Almighty God, &c.

THE XXXI. SERMON.

Our help be in the name of God &c.

It is written as followeth in the third Chapter of the Canticle of Canticles, the 11 *.verse.*

11 Daughters of Syon come forth & contemplate the King Salomon with the Crowne with which his mother crowned him in the day of his espousailes and the gladnesse of his heart.

1 *How this King is degraded of all his degrees in the Apostaticall Church of Rome at this daie.*
2 *First of his dignitie Royall.*
3 *Secondly of his state Prophetical.*
4 *Thirdly of his Priesthood.*
5 *A false distinction betweene venial and mortall sinnes.*
6 *An other false Doctrine touching the guilt of sinne, & the punishment, & of the sinnes committed before and after Baptisme.*
7 *Howe our sanctification is by their Doctrine falsified.*
8 *How the Intercession of one mediator alone is taken-awaie & abolished.*
9 *A conclusion of all this matter.*
10 *Who the mother is who hath crowned this King.*
11 *What the time of his fiansailes is.*
12 *Where fore this day is called the day of the gladnesse of this King.*
13 *An exhortatiō to embrace the grace of this king, and to make it auaileable vnto vs.*

WE

WE haue yet one point more to handle vpon that which I began to shewe on Thursdaie last, to wit, how this king is spoiled at this daie of his glorie in that which is the principall part of his diademe royall, I meane touching that which concerneth the office of his mediatorshippe, witnessed by the Gospel called *the power of God vnto saluation vnto euery one that beleeueth*, Rom. 1. 16. and by Esaie *the Arme of the Lord*, Esai. 53. 1. A matter of so great consequence, that there cannot fall out any different or controuersie among men, which is more nearer to be looked vnto. I saie then that this dignity or rather maiestie of this king, mediatour betweene God and his Church, consisteth in three points, namely in his royal dominion, spirituall, and soueraine in his kingdome, yea ouer sinne it selfe and ouer death: afterwards in the office and charge which he receaued, to be the true, and to speake properly, the onely Prophet and declarer of the counsel of God touching the saluation of mankind: and thirdly in his eternal priesthood. Now not any one of these three pointes remaineth in his entire in the Church of Rome at this daie, which by consequent is nothing lesse then the true and only spouse of this king. Which thing we wil endeuour to open & make plaine vnto you, howbeit summarily, bicause the same hath bin already handled at large by vs vpon the first chapter of this Canticle.

2 But these words of *the king crowned*, leading vs againe vnto it, and for that this point can neuer be too oft declared and handled, we will enter again most willingly into it. In summe therefore I say that a man could not more openly haue encroched vpon this royaltie and prerogatiue of his, then by ordering the estate of the house of this king besides and contrarie vnto his expresse will, in eclipsing of some of his lawes, and establishing of others altogether anew: and as for such as were ordinarie, retained for the ordering of the gouernement established by the soueraign prince (to wit by the sonne *Heb.* 1. 2.

and 3.6.and *Apocal*. 13.17.) in cutting & clipping them at his pleasure, not suffering himselfe to bee reprehended of any man, to dispense, to binde, to lose against all lawe of God & man. As for his prophetical soueraigne authoritie, by the spirit of whom all the auncient prophets spake, 1.*Pet*.1.11.& who afterwarde himselfe in person declared all the will of God his father, without keeping backe any thing thereof, *Ioh*. 15.15. and hath since his ascending vp into heauen vntill hee returne not to teach, but to iudge, continued to declare the same vnto the world by his faithful Apostles enlightened with a particular vertue and power of the holy ghost, *Ioh*. 16.3.*Act*.20.27. *Gal*.1.8.*Eph*.4.11.1.*Pet*.1.12.How could a man degrade Iesus Christ of this dignitie more openly then by falsifyng of all that which hee preached both by adding to & clipping from, & by turning white into black, and light into darkenes, as is in *Esai* 5.20.Yea so far, as notoriously to forbid this declaratiō of his to bee read thorough al nations and peoples in a knowen and intelligible language, fearing, say they, least men should become heretiques, that is to say, fearing least the light should ingender darkenes, and the truth lying. And what is this else, then neither to enter into the kingdom of heauen, nor to suffer others to enter in, *Math*.23.13.then to hide the light vnder a bushel, *Math*.5.11. There remaineth the third point of his office of Mediator, namely his eternal priesthood, which consisteth in two chiefe pointes: in our redemption, and in his intercession: the which redemption hath two parts, the expiation of our sinnes, and our sanctification, which wee will handle from point to point distinctly. First therefore there is that which we call *originall sinne*, which ought to be considered of in two diuers respects, namely touching the corruption of the whole man, which is as it were the essence of this sinne, (whereof we shall afterwardes speak in handling the point of sanctification) and touching that which followeth it, namely that which maketh vs guilty, and children of wrath worthy of the curse of God from our conception, *Psal*. 51.7.Rom.5.14. 18.*Eph*.2.3.There are afterwards the fruites proceeding from this

this cursed roote, which bind vs specially vnto eternall death: which roote of sinne, albeit it be so deaded by the holy spirite in those who are regenerate, whereof wee will afterwardes speake, notwithstanding it leaueth not to bud forth, though it be not with such a final effect as before, being a perpetual war between this flesh, that is to say the remnant of original sin, & the spirit, that is to say the power of god, & his effect in vs. *Gal.* 5.17. which combate is most liuely described & painted forth vnto vs by the Apostle, *Ro.* 7. proposing himselfe for an exãple.

5 If therefore we demaund these goodly Doctors and teachers of theirs, how the fruits of this vice are pardoned vs, they will aunswere with vs that it is by the death and passion of our Lord Iesus Christ. But if wee desire to haue a farther declaration of this answere, then Satan, who was before disguised, beginneth to shewe his hornes. For it is hee in deede who hath learned them certaine distinctions, by which this goodly first aunswere of theirs vanisheth away as smoake, namely the distinction, first between *mortall and venall sinnes*, which deserue (say they) nothing but temporall punishment, whereof a man is purged by some displeasaunce and remorse of them, with one *Asperges* of holy water, one bishops blessing, and other such inuentions. Whence it would followe in sound logique, that such sinnes haue nothing at all to doe with the death and passion of the Lord, seeing the euil requireth no such paine in him who committeth it. Thus you see howe these good Phisitions in steed of vsing one purgatiue remedie onely, and without which euery sinne becõmeth deadly, cast the poore consciences of men in a sleepe (as the empeirall practicks vse the medicines which they call narcoticall, that is to say such as benowme and ded the diseased) vntill at the length they become senseles and past feeling in all sinne and wickednes, *Ephes.* 4.19. and swollen and puffed vp vntill they be ready to breake againe with the false opinion of their satisfactions and merites. Now in place of this we are taught by the holy scriptures, that it is true in deede that all sinnes are not equall in qualitie, *Ioh.* 19.11. But as touching the effect generally consi-

dered, euery offence againſt God, yea both our peruerſe nature & euery motion thereof, bee it neuer ſo ſmall, & depart it neuer ſo little aſide from the commaundementes of the law, which is ſpirituall (that is to ſay, reſpecteth principally that within, although no conſent, nor any effect of deed or of word do folow, *Rom.* 5.12.14. and 7.14,) is worthy of death, yea of euerlaſting death, *Rom.* 6.23. As this Prieſt is he alone, who by meanes of the paiment which hee hath made for the malediction and curſe which was due vnto vs, and hee alone without exception which taketh away the ſinnes of the worlde, *Ioh.* 1.29. is the propitiation for our ſinnes, *Rom.* 3.23. which he hath borne vpon the tree in his owne perſon, 1. *Pet.* 2.24. namely for them, vnto whom it is giuen to repent, 2. *Tim.* 2.26. and to beleeue, *Ioh.* 6.44.45. not that Repentaunce or Faith it ſelfe merite ſaluation any way, or haue any place of ſatiſfaction towardes God (ſeeing eternall life is of free gift, *Rom.* 6.23) but becauſe that god hath appointed and giuen true Repentance, as a good way to bee prepared to receiue pardon, *Pſal.* 51.12.19. and Faith, to apprehend him and to apply him vnto vs vnto eternal life, *Ioh.* 3.16. In a worde therefore, all ſinne in his owne nature is mortall and deadly, and contrariwiſe all ſinne (except it bee the ſinne againſt the holy ghoſt which is vnpardonable) is pardoned the beleeuing by the onely oblation of our eternall Prieſt once made, *Hebrew.* 10.10. and *Rom.* 5.1.

6 Their other diſtinction is double, namely betweene the guilt and the paine ſatisfactory, ſeparating the one from the other: and betweene the ſinnes going before Baptiſme and thoſe which are committed after, and al to bring the ſatisfaction of Ieſus Chriſt vnto this point, to make that which proceedeth from vs of ſome worthineſſe & merite, which they call condignely meritorious, an abuſe which can in no ſort agree with the prieſthoode of Ieſus Chriſt, the ſole and immediate cauſe of the Remiſſion of our ſinnes, and ſo by conſequent of our ſaluation in this reſpect. *Pſal.* 32.1. Theſe good Doctors & teachers therefore, as touching the ſinnes which goe before Baptiſme,

Baptisme, grant indeede that they are entirely pardoned both in respect of the guilt, and in respect of the paine, and that by the meanes of some vertue of the sacred water, with the action it selfe of Baptisme, reseruing notwithstanding for the young Infantes which die before they come vnto the age of discretion, a certaine place, which they call *Limbus*, where they are in some smal enioying of the ioyes of paradise, as are those infantes which are dead when they are borne, or die before they be baptized. But as for the sinnes which are committed after Baptisme, the guilt and trespasse onely pardoned, there remaineth the satisfactorie paine to be paid as they saie: and in what mony? By Fastings, Almes, Pater-nosters and Aues, Pilgrimages, Foundations, and other paines and penaunces imposed in Auricular confession. And hereunto you must adde Pardons, Indulgences, and the merites of Saintes. But yet is a man freed and quited of all when hee is dead? No. But hee must goe and pay the rest in an other worlde, in the fire of Purgatorie. But they say that hee which is there can merite no longer, & therefore hee must come out of this fire by the praiers and good woorkes of the liuing, and especially by a number of *Masses*, *Obits*, *Requiems*, *Holy-water*, & other like deuotions. But what, shal he come forth? Nay that they cannot tel, though they tax euerie mortal sinne at a certaine number of daies and of years. But put case one for whom wee still praie at all aduentures, be come foorth already long since? Mary this shal bee set of vpon the tayle of another score, to bee allowed other. And whereto then shall the satisfaction of Iesus Christ serue? Forsooth to make al this auaileable, and to send you into the fire of Purgatory for a certaine time, whereas otherwise you shoulde haue gon into hel fire for euer. And yet, when it so pleaseth the marchant royall of Pardons, hee doth more then Iesus Christ himselfe. For he absolueth *à culpa & pœna*, that is *quitteth both the sin and punishment thereof*, and commaundeth the Angels to drawe what soules it pleaseth him out of Purgatorie. And is there any thing hee can doe more contrarie vnto the effect of that oblation which Iesus Christ himselfe hath made of himselfe

ſelfe vpon the croſſe? Yea the ſpirit of lying, by the iuſt iudgement of God hath paſſed yet farther vpon thoſe which haue loued and doe ſtill loue darckneſſe better then light, *Ioh.*3.19 according vnto the Prophecie of Eſay, *Eſai.*29.10. and that of the Apoſtle, 2.*Theſſ.*2.11. and 2.*Tim.*4.3. For he hath ſo controuled and countermaunded the oblation once made for all by Ieſus Chriſt himſelfe, that he hath borne men in hand and perſwaded them, that they muſt euery daie really and actually reiterate the ſame: and whereas the holy ſupper of the Lorde was properly and peculiarly ordained and eſtabliſhed, that we ſhould be made partakers more and more of that myſticall vnion of Ieſus Chriſt together with all his merites vnto eternall ſaluation, 1. *Cor.*10.16. and ſecondly to celebrate in ſolemne wiſe the memory of his holy and onely ſacrifice once for all made with ſolemne thankeſgiuing, they haue conuerted the ſame into a daily ſacrifice actual and real of the verie and true body of Ieſus Chriſt vnto God his father, by an High-prieſt annointed and ſhauen to this end and purpoſe, and that with a greater efficacy then the firſt, which Ieſus Chriſt that perfect and only Prieſt & ſacrificer of himſelfe, made vpon the croſſe: ſeeing that according vnto their owne ſaying, this of his reſerueth ſtil the ſatisfactorie paine, but this which is made by their prieſts maketh an entire ſatisfaction, yea ſaie they both for the quick & the dead. And this is it which they cal their *Maſſe*, the which is ſo rooted in the hearts of the abuſed and abuſers, that there was neuer a more execrable blaſphemy in the woorlde, nor more directlie contrarie vnto the prieſthood and ſacrifice of the Lord, nor more ſtubburnely and cruelly maintained and defended.

7 There followeth the ſecond point of our *Redemption*, namely that which is called *ſanctification*, becauſe that by it being drawen out of our natural pollution we begin to be cleanſed and framed vnto iuſtice and vprightneſſe. It is alſo called *Regeneration* or *Newe-birth*, Ioh.3.3. becauſe that by it wee become newe men as touching the qualities of the ſoule, our vnderſtanding being enlightned to knew and embrace the truth

of

of God, *Ephe.* 1.18. and 4.24. and *Coloss.* 3.10. As therefore man made not himselfe, but the only power and bounty of god created the world, *Psal.* 100.3. so must wee confesse that this verie grace and power alone maketh vs new creatures in respect of the qualities which are within vs, in him who is made vnto vs also *Sanctification*, 1. Cor. 1.30. For the effecting wherof, first al the pollution and filthinesse of the nature of man in the first Adam, was abolished in the flesh of this High-priest our second Adam, conceiued in the womb of the virgine by the holy Ghost: to the end that wee beeing vnited by faith with him we should bee found in him with that vprightnesse which the Lawe requireth of man, *Rom.* 8.4. I meane by meerely free Imputation. Secondly this same Iesus Christ, drawing vs vnto himselfe by his holy spirite *formeth in vs both to will and to doe*, Philip. 2.13. being made and created anew in him vnto good works which he hath prepared to the end that we should walk in them, *Ephes.* 2.10. It is then this only Priest apprehended by faith, in whom wee find such and so perfect a cleansing of this original staine, the same being imputed vnto vs, that the mortifying of this same corruption in vs, and the spiritual vertue & power fighting in vs are at a combate within vs against the relicks of our pollution whilest we wait for our ful incorruption & glorie in bodie and in soule vntil the latter comming of the lord, *Rom.* 1.24. *Gal.* 5.17. 1. *Cor.* 15.28. whē he shal crown of his grace & mercy his works in vs, 1. *Cor.* 15.58. 2. *Tim.* 4.8. This is then the summe of the Article of our Sanctification whereof we haue the seale in holy Baptisme, in which the water representeth vnto vs the blood which was shed for the remission of al our sins, together with the vertue of the holy ghost abolishing & burying the old man corrupted, and forming in vs that new man, to increase in vs from day to day, *Rom.* 3.4. *Gal.* 3.27. *Coloss.* 2.12. 1. *Cor.* 3.21. Cleane contrary vnto all this, our aduersaries teach vs, first of all the merits of preparation, & saie grace must preuent the remnant of our nature not altogether slaued vnto sin: but only feebled, and yet still in some sort free, so that there is a concurrence of this nature & of grace, and

thence they drawe an heape of thoſe goodly merites whereof they haue a ſtore-houſe full, to ſell to euery one that will buy. Farther they ſay that *originall ſinne* is really aboliſhed by the water of outwarde Baptiſme, and by the vertue of the wordes pronounced together with their Chriſme and other ceremonies: Aſmuch ſay they of all actuall ſinnes going before Baptiſme in thoſe which are baptiſed at yeares of diſcretion, whether hee which is baptiſed beleeue or vnderſtand what baptiſme meaneth, or not: prouided onely they be not in mortall ſinne, as they call it. And thus you ſee how theſe braue doctors faile moſt abſurdly & blockiſhly in this ſo neceſſarie an article, firſt in beeing ignorant how great and deadly our originall maladie and ſickneſſe is: ſecondly ſophiſticating & corrupting the ſole and only remedy againſt it, both in blending with it that which is naturally in man, and in attributing vnto the water, to the ſound of wordes, and finally to their own inuentions that which cannot be giuen vnto the Angels themſelues, but we muſt ſubſtitute and place them in the ſeate and roome of this only high-prieſt.

8 There remaineth the point of *Intercesſion*, which is aſmuch to ſay, as *Interuention*, or a *comming betweene*, to put himſelfe betweene God his father and them who call vpon in ſpirit and in trueth, which theſe goodly doctors doe ſo expound, as if Ieſus Chriſt were vpon his knees, before his father, receiuing our requeſts and ſupplications according vnto the manner & faſhion of the princes of this world, who haue their Referendaries or maſters of Requeſt, contrarying herein themſelues, who in their Letany ſay, not vnto Ieſus Chriſt, Pray for vs, but they craue of their ſaintes departed this mortality, but haue mercy vpon vs. And that vpon great right. For Ieſus chriſt hauing in the execution of his prieſthoode here belowe, prayed ſo earneſtly and feruently for vs, and for the whole Church vnto the end of the world, as we ſee him to haue done, eſpecially, *Ioh.* 17. and hauing beene without doubt heard for euer (mediating the oblation once made afterward by him for the full aboliſhing of that which put a diuiſion betweene God and vs)

vs) hath no neede any more to make new praiers for vs, seeing he hath now all power of the father to gouerne vs & to grant vs all things we require: but it is said that he maketh stil Intercession for vs, because the vertue and force of his oblation is alwaies present before God, as also because all the praiers of the Church which is yet here belowe are made in his name, in whom alone also they bee receiued and sanctified by his mediation and Interuention betweene the father and vs. Nowe in lieu of this Doctrine testified and verified throughout the Scripture, hauing made notwithstanding a Referendary and master of Requestes, turning themselues suddainly cleane backward, and considering of his maiesty & glory, they teach that it were marueilous presumption to goe directly vnto so great a Lord of Lordes, and King of Kinges: and therefore say they, wee must first speake vnto others to haue accesse vnto him, as a man that will haue accesse vnto a King, will speake first with the Vshers of his presence, or with the groome of his chamber, or other his fauorits. And who are they? Here nowe euery man according vnto his priuate deuotion hath power to chuse himselfe a particular patrone, beside the generall, amongest which they attribute the soueraigne place vnto the blessed virgin, & that by her motherly autority to commaund. And here euerie ones merits are proposed and their particular commissions of healing this or that disease. And whereupon I pray you are all these Intercessions grounded? Not vpon any word of God, not vpon any example of the Prophets, or Apostles, or any other of their time: not vpon reason, seeing this cannot be done but we must attribute vnto these Intercessors, that which is entirely proper and belonging vnto the diuinitie and Godhead alone, without which Iesus Christ himselfe should be il & in vaine called vpon as we haue before shewed: al this notwithstanding, this hath by little and little slipped into the Church by the efficacy of that spirit of error which they vsed who resisted Ieremy, keeping themselues to their queene of heauen, *Ier.* 44. 17. as they of whom wee now speake holde themselues to theirs. And what I praie you hath brought in

this curſed ouerthrowe of the true inuocation of God in Chriſtendome but the diſtruſtfulnes of the fauour and goodwill of our Mediator towardes vs? And yet what ſhall wee find either in heauen or in earth which hath giuen vs or coulde euer giue vs ſuch aſſured teſtimonies of his loue and dilection? For wee cannot ſo much as praie as we ought, without he doe firſt preuent vs by his holy ſpirit, *Rom.* 8. 25. ſo far is it that there can be anie more prompt and readie then he to help vs. Now no praier proceeding from diſtruſt, or from our only imagination, bee it forged anew or retained by an euil cuſtome, can bee acceptable vnto God, *Iam.* 1. 6. and *Ioh.* 4. 22. and therefore aboue all thinges is this holie aſſuraunce vpon the onely truth, loue and power of the only mediator recõmended vnto vs, *Heb.* 10. 19. 1. *Ioh.* 2. 1. bereauing vs by conſequent of all preſumption of our ſelues. Why but, ſay they, we pray one for an other, and do alſo craue the praiers one of an other without any derogation at al vnto the autoritie or office of Ieſus Chriſt who is our ſole mediator: true, wee vſe the mutuall praiers of one an other as being enuironed al of vs with the like neceſſities, to the mutual participatiõ of which, charitie doth bind vs, & which we may and ought to cauſe to bee vnderſtoode of one an other, according to the worde of God and the examples of the holy Prophets and Apoſtles. And what is this to the inuocation and praying vnto of Saintes, the ſpirites of whom are in heauen in their reſt not able to bee conceiued of vs, & their bodies are in the duſt waiting together with vs for the latter day? Therfore whẽ ſuch as are yet liuing demaũd & craue the mutual praiers of their brethren, this is not to make them Interceſſors, or to adioine them for companions vnto Ieſus Chriſt, or as ſubordinate mediatours between Ieſus Chriſt and vs, to ranke them and cauſe them to marche in proceſſion as they doe in their Letanies. But this is to ioine our ſelues and them together, to addreſſe and direct our ſelues to one and the ſelfe ſame God and father in the name of this ſole and onely mediator aſwell of Interceſſion as alſo of Redemption, which are two pointes altogether vnſeparable, as ſaint Iohn witneſſeth calling Ieſus Chriſt

Christ our Aduocate in the same sense that he called him our propitiation meaning to exclude all other Aduocates and all other propitiators towardes God. 1. *Iohn.* 2. 1. 2. beeing none besides him in whom our prayers, or other workes whatsoeuer are acceptable. Hereupon they replie againe that so they also adde, *Per Christum Dominum nostrum*, that is to say, through Iesus Christ our Lord. Yea but this is after they haue ioined with him subordinate companions, both in the merites of these and those, as also in pardons and whatsoeuer else commeth into their thought (which is nothing else but to derogate asmuch from the mediation of Redemption) and besides in the Intercession of others towardes him: yea with their motherly authority, falsly attributed vnto her, who neuer thought vpon any such vsurpation. In a worde therefore this is nothing else but to doe as they did who in Pilates house called Iesus Christ by the name of Prophet and king: but it was when they buffeted and scourged him, *Ioh.* 19. 1. 2.

9 Thus you see my bretheren, what the Iesus Christ of this false Church is, from which the mercy of God hath withdrawen vs, to know and to serue the true & onely Iesus Christ, true God and true man, hauing a name aboue euery creature high, middle or low, in his celestiall and eternall Empire, who hath declared vnto vs all the counsell of God touching our saluation by the contents of the writinges of his faithfull Prophets & Apostles, being the only eternal priest & by vertue of this Priesthood our sole & onely mediator aswell of Redemption as also of Intercession betweene the father and vs vnto eternal life, in the which faith the Lord giue vs grace to liue and die to enioy one day on high eternally with him the glorie which he hath purchased by the price of himselfe.

10 It remaineth now we consider of what maner of *Crowne* this spouse here speaketh, and who this *Mother* is who hath crowned him therewith. Nowe then by the *Crowne*, that Maiestie and power more then Royal is meant, with which our head is crowned, as it is said *Psal.* 8. 6. and is expounded *Heb.* 2. 9. and *Math.* 28. 18. But who may this mother be, who

hath crowned him therewith, seeing it is of the father onely that he craueth it, both in respect that his diuine maiestie was as it were abased in the infirmitie of the flesh for a time, *Ioh.* 17.5. as in respect of the superioritie ouer all the world promised vnto him in regard of his humanitie, *Psal.* 2.8. & *Psal.* 110. 1. expounded by the Apostle, 1. *Cor.* 15.24. *Ephes.* 4.11. and *Philipp.* 2.9. This place therefore hath diuerse interpretations. To let passe therefore the interpretation of certaine contemplatiue, or rather of dreaming and doting Doctors, who haue appropriated not onely this place, but almost all that is said of the Church in this Canticle vnto the person of the virgin Mary, who was truly blessed among all faithfull women, but not therefore as these foolish superstitious haue imagined, as if Iesus Christ did holde of his mother the crowne of his Empire: whereas it is his meere gracious bounty made her his mother, inasmuch as he took our flesh in her virginall wombe, & who hath crowned her with such measure of glory as pleased him. Others haue vnderstood by this word of mother the humanity of Iesus Christ, which contrariwise is crowned in him & by him, who hath honored it so farre with his personall vnion. It seemeth vnto mee that by this worde of *Mother* a man may more rightly vnderstand in this place the Citie of Ierusalem, as being the capitall City of the kingdome, and so consequentlie the mother of al such as are borne there, and namely in respect of Salomon who was there borne, and was there crowned, and so also in regard of him of whom he was the figure. For albeit Iesus Christ was not borne in Hierusalem according vnto the flesh, notwithstanding he there tooke his crowne, *Psal.* 2.6. and that by the testimony of Pilate who knew not what he did, *Ioh.* 19.19.22. as it was also said by *Esa.* 2.3. and *Mich.* 4.2. that he should come foorth of Hierusalem, that is to say, that hee should there be borne, in respect of the quality of his celestiall kingdome, which consisteth in the setting vp and gouernment of his Church, as it came to passe by expresse commaundement, *Act.* 1.4.12. This exposition, besides the foundation which it hath, serueth vnto great edification

tion, this coronation and this Crowne beeing diuerſely conſidered: in aſmuch as Hieruſalem a figure of the Church in her eſtate here below is ſometimes reſtricted vnto the elect, and ſometimes alſo comprehendeth all thoſe who ſay they are of this cõpany, of which notwithſtanding ſome of them are not knowen, as S. Paul before his couerſion was among the Phariſees, others are like darnell among the good corne vntill ſuch time as God threſhe it out. This is then the cauſe wherefore the true ſpouſe deſiring, according as this ſpirituall marriage implieth it, that al the worlde if it might be were ioined with her in one body vnder this head and Bridegroome, inuiteth the other Daughters of Hieruſalem, to come in good earneſt and not for faſhion ſake or outward appearaunce and profeſſion onely to contemplate the true king of peace in this royal maieſty of his, wherewith their common mother, to wit Hieruſalem, had crowned him, I meane ſo farre as that earthly Salomon was the figure of this true king and Bridegrome, & not that the maieſty of this Salomon proceedeth frõ his ſpouſe, but from the eternal father, as alſo by a correſpondence the coronation of the terreſtriall Salomon celebrated by thoſe of Ieruſalem, proceeded not of them of the City but from the ordinance and commandement of Dauid, which the city accepted of. But it may be together with this that the holy ghoſt ſpeaking by the mouth of the ſpouſe to the diſloyal of Ieruſalem in particular, would in this place vpbraid them the ſame which Saint Peter, *Act.* 2.23.24. and 3.13.14. and Saint Stephen, *Act.* 7.52. conformably vnto that which was foretolde, *Zach.* 12.10. and *Mat.* 26.64. as if ſhee ſaid. Beholde indeede the true king of peace accepted and crowned with all maieſtie of Ieruſalem. Come and ſee him you who deſire your owne welfare and ſaluation: as for you the contemners and perſecuters of him, looke vpon him hardly vnto your confuſion. You haue bought him of a traitor, and condemned him by falſe ſuborned witneſſes. It was through your cryinges that Pilate ſcourged him, that hee crowned him with thornes, that he crucified him. You haue denied him to bee your king, and

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haue ſought to put forth the title of his royalty, yea you mocked him on his croſſe, you ſhut vp and ſealed his ſepulcher to hinder his victorie, and yet lo he is a king maugre your deſpite, hauing vanquiſhed all his enemies vpon the Croſſe, euen vnto Satan, ſinne and death. Behold how he ſitteth aboue euerie creature at the right hand of the father, and thence it is he ſhal come to condemne all his enemies, and to abſolue thoſe who are his for euer. There it is you ſhal ſee him vnto your condemnation. Yea the ſufferinges which you cauſed him to endure were the waie by which hee is entred into his glorie, *Luc.* 24. 46. Behold I ſaie in what ſort this ſpouſe might by a Prophetical ſpirit reproch the *Daughters of Ieruſalem*. But beſides al this to expreſſe yet more clearely this name *of Mother*, I ſaie, that this which is heere ſaide of this coronation of Salomon by his Mother may be alſo referred vnto that which is in his hiſtory, namelie vnto that, that the crowning of him came to paſſe by his Mother, in aſmuch as ſhe by the ſuggeſtion of Nathan put Dauid in minde in good time of his promiſe which hee had made of leauing the crowne vnto Salomon and not vnto Adonias. Which being referred vnto the true Salomon, we muſt attribute the crowning of him vnto the heauenly father which is ſome-what referred vnto the Mother in reſpect of him which was the figure of him: ſeeing in ſimilitudes it is not neceſſarie that all the partes thereof agree throughout.

11 It remaineth yet we expound what *this daie of the eſpouſailes is, and of the great ioie of this king*. Whereupon we muſt cal to remembraunce that which I haue alreadie more then once reiterated vpon this Canticle, namelie that in this ſpirituall marriage, which is heere mentioned, there are ſo manie degrees to be conſidered as there be approchings of the Meſſias neare his Church by the manifeſtation of his will. Vntil the time of the Lawe therefore there was the treatie as it were of theſe fianſailes, and the time after the Law (which was as it were the chalking forth of this Bridegroome) ſhal be accounted as it were the ſolemnizing of the fianſailes, eſpecially in the building of the Temple, & in that ſo magnificent eſtabliſhing

ſhing of the Leuitical prieſthoode. Afterward at the comming of the Lorde in fleſh this marriage was really contracted by wordes of the preſent, according vnto that which the Apoſtle expreſſely teacheth vs, *Epheſ.*5.25.29. the contract of the new couenant beeing ratified and confirmed by the newe ſeale of the holie Supper, as appeareth by the tenour of the inſtitution of it, and by the ſcope and end whereunto it tendeth, namelie, to the communion of bodie and goods with this Bridegrome 1. *Cor.*1.30. and 10.16. in ſuch ſort notwithſtanding, that the ful and perfectly real conſummation of this marriage, appertaining vnto the enioying of eternal life, 1. *Cor.*15.28.54. is differred vnto the daie of his glorious appearaunce, 1. *Theſſ.*4. 16.17. and elſewhere in manie places. As this is alſo the ende and hope of this ſpouſe waiting for now with no leſſe deuotion this ſecond comming, whereof ſhe hath the pledges, then ſhe did ſometimes vpon other pledges expect his firſt. Vnto what time therefore ſhal we referre theſe eſpouſailes and this ioy and gladneſſe? Salomon the ſonne of Dauid beeing ſet before vs in this place as a figure of the true Salomon, and his coronation in Ieruſalem here below beeing repreſented vnto vs as no vaine figure of the real taking of poſſeſſion of the true Salomon in the heauenly Ieruſalem: it ſeemeth that it is not to bee doubted, but that according vnto the ordinarie ſtile of the Prophets, the time of the ſolēniſing of the fianſailes, vnder the which this Canticle was written, is properly mentioned in this place: but yet ſo, that it is ioyned with that which is figured, that is, with the ſolemniſing of the eſpouſailes, as if it were one and the ſame time. And indeede this hath bin alwaies the right maner of ſpeaking of the figures & ſhadowes of the Lawe ceremoniall, that the people was alwaies ledde vnto the ſubſtance & bodie of them, which is our Lorde Ieſus Chriſt, *Col.*2.17. & throughout the whole Ep. to the Hebrues, in ſuch ſort, that for want of obſeruing of this methode thoſe abuſes haue bin engendred which are reproued, *Pſal.* 50. & ſo oft by al the Prophets, & finally the phariſaiſme reprehended by our Lord Ieſus Chriſt, & afterwards by the Apoſtls. And yet

at this day the selfesame fault is still committed by them, in the Sacramentes ordained by Iesus Christ, & in others forged by men. Briefly Salomō hath in this place declared by this diuine medly of himselfe crowned in his fianfailes in his Ierusalem, with the espousailes of the true Salomon in his celestial Ierusalem which was to be gathered out of al nations of the world, that he had not forgotten, that the promise made concerning him to Dauid his father, had in such sort linked him with the other sonne of Dauid, of which himselfe was only the figure & shadow, that it might seem at first sight that the Lord spake of one onely person and of one onely eternall kingdome, 2. *Sam.*7.14.& 1. *Chron.*17.13.

12 Nowe that it is not without great cause that the spouse calleth *this day the day of the gladnes of the heart of this bridegrome*, appeareth by the more thē maruelous effects. For if this bridegrome had not taken an vnspeakeable pleasure, to make his very enimies his spouse, how would he haue giuen his life for the winning of her, *Ioh.*15.13. and *Rom.*5.8. How would hee haue obiected him selfe vnto the horrible wrath of God for vs? *Gal.*3.13. How going vnto death woulde hee haue prayed so feruently for vs, *Ioh.*17.20. How woulde hee haue protested, that he desired nothing more then this oblation of himselfe to carry our sinnes vpon the tree, which is the principall article of the contract of this marriadge? *Luke* 12.50. How would he haue protested of that singular desire he had to celebrate that last supper with his disciples, *Luk.* 22.15. How in the anguishes of death which were more horrible a great deale in his soule then in his body, as that frightfull cry of his which obscured the sunne, shooke the earth, & claue the stones, namely that, My God, my God why hast thou forsaken me, declareth, would he haue praied for thē who crucified him? *Lu.*23.30. on whom also afterwardes he shewed mercie, *Act.*3.17. which he yet continueth to doe at this day towardes vs so vnworthy of so great and incomprehensible fauour.

13 Go too then (my brethren) vnto whom in our time this king is as it were again appeared, to cause vs to see the bright-

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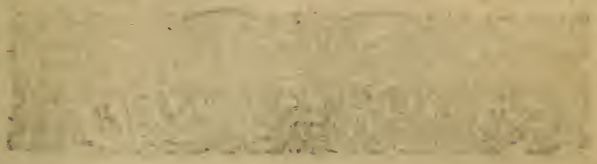
nes of his crowne buried as it were before in such thicke darknes of ignorance and superstition, which were couered with the name of Christianitie and true deuotion, let vs pray him, with al our hart, that this infinite loue & charitie of his which sheweth vs from on high the flowers of his crowne, to cause the glory of that kingdome which was prepared for vs before the foundation of the world, *Math.* 25.34. to be poured down vpon vs: Let these thinges (I say) pearce our hartes to cause vs to goe forth of our selues, to the ende that wee may throughly contemplate this king there where he causeth himselfe to bee seene of vs, let vs know him, loue him, followe him through all the path-waies it shall please him to conduct vs, vntill wee arriue vnto the full consummation of this most holy coniunction in the which he shalbee all in all in his: Amen. And because that hauing hitherto done the cleane contrary, we haue so oft and so greatly offended him, let vs craue grace & mercy at his hands as foloweth. *Almighty God, &c.*

THE END OF THE SERMONS VPON THE THIRD CHAPTER OF THE CANTICLE *OF CANTICLES.*